

A CLEAR AND LEARNED
EXPLICATION
OF THE
HISTORY
OF OUR
BLESSED SAVIOUR
JESUS CHRIST:

Taken out of above Thirty Greek, Syriack, and
other Oriental Authors, by way of *Catena*:

BY
DIONYSIUS SYRUS,

Who Flourish'd most Illustriously in the *Tenth*
and *Eleventh* CENTURIES.

And Faithfully Translated

By DUDLEY LOFTUS, *Doctor of the Laws,*
Master in Chancery, and Judge of Their Majesties
Court of Prerogative in Ireland.

DUBLIN:

Printed by Samuel Lee in Skinner-Row. MDCXCV.

24...237

TO THE RIGHT HONOURABLE
The LADY
DOROTHY CAPELL,
C O N S O R T

To the Right Honourable
HENRY LORD CAPELL,
Baron *Tewkesbury*, One of Their Majesties Lords
Justices for the Kingdom of *Ireland*; And
One of Their Most Honourable Privy
Council of *England* and *Ireland*.

— C O N Φ +

Right Honourable,

I *Make bold in this my Humble Address, to take
my Rise from the Usual Phrase of the Egyptian
Christians Exoptative of Good Success to such-
like Addresses; and therein I do not only wish warmly
from my very Heart, That Almighty GOD would be
pleased to Conduct You with Honour and high Reputa-
tion, as His Divine Majesty hath hitherto done, through
all the Transitions of Your Life; but also that this Ad-
dress may succeed answerable to Your Ladiships Ex-
pectation, and my Design; which is, To give Your*

The Epistle Dedicatory.

Honour Information out of the Catena of Dionisius Syrus, Extracted by way of Commentary above Seven Hundred Years since, from near Thirty Authors, Syriack, Greek, and Ægyptian, who writes in Explanation of the Three First, and Three Last Chapters of St. Mathew's Gospel; wherein is Luculently set forth the History of our Saviour CHRIST, concerning his Genealogy, Conception and Birth, his Flight into Ægypt, his Reduction to Nazareth, his Passion, Death, Crucifixion and Burial, his Resurrection, Actions and Apparitions after Death, &c. Finally desiring Your Ladyships Acceptance of this my Dedication, I rest

Right Honourable,

Bound in a very high Obligation,

Your Ladyships most humble

and devoted Servant,

DUDLEY LOFTUS.

THE
TRANSLATORS
Account of the
AUTHOR.

Reader,

There is hereby presented unto you a small Parcel of the ample, learned, and profitable Works of the Great *Dionisius*, whose Fame hath been carried through the World from East to West, on the Triumphant Chariot of Illustrious Names, *Viz. Dionisius Syrus*, importing his Country; *Dionisius Exiguus*, denouncing the Severity of his Life, and the Humility and Benignity of his Behaviour; *Jacobus Bartsaliby*, signifying a Son of the Cross, denoting also a Voluntary Asperity of a strict Conversation in a holy Life. He is also made more Famous by the Titles of many Learned Books, truly attributed unto him: The one being an Ample Commentary on all the Books of the Old Testament; Another, a Large *Catena* of many Ancient Fathers, *Syriack*, *Greek*, and *Ægyptian*, on the *Four Evangelists*; wherein he sheweth himself a Great Critick, Linguist, Divine, Historian and Mathematician. Another Book which is a Commentary upon all *St. Paul's Epistles*:

a

Another

The Translator's account of the Author

Another, stiled *Controversal Discourses for the clearing of doubtful Points of Divinity*. Another Book *de Cycles*, wherein the Doctrine and Hypotheses of the Eclipses of Sun and Moon, are treated of. Another, being a *Treatise of Faith*, wherein are shewed the Differences of the Nature of things Intellectual and Sensitive.

And Lastly that which hath raised his Reputation to the size of a larger Esteem in the Learned World, is the Value which the most Learned, Pious, and most Reverend Doctor, *James Usher*, Primate of *Ireland*, had for him; and his desire to have published all his Works; as also his Grace's purchasing at a dear Rate, and transporting the said *Dionysius* his *Catena* on the *Four Evangelists*, in Manuscript, and in its Original *Syriack*, from far remote Eastern parts, into this Kingdom of *Ireland*, where it is conserved in the Publick Libraries of *Trinity Colledge Dublin*, as also in the Publick Library of the *University of Oxford* in *England*; and is also intirely Translated into *Latin*, and made ready for the Press by the *Translator* hereof; and will prove, when Published, of great Advantage and Utility to the Publick, as also to the clearing and opening of very many Passages of Scripture, and to the further Glory of the *Author*, whereof this Parcel, as a *Specimen*, may be an Argument; as also his own *Preface* to this *Catena*, herewith Published in *Latin*, by me the *Translator*,

Verba

Verba

DIONYSII SYRI PRÆFATORIA

Ad CATENAM suam in Quatuor
EVANGELISTAS

Ad ipsos particulatim habito respectu

DUO Apostolorum scripserunt, & duo Discipulorum, Marcus erat Petri Discipulus, & Lucas Johannis. Non scripserunt quatuor Apostolorum, tum quia nihil egerunt gloriæ captandæ gratia, tum etiam ne parvi penderentur Discipuli, & ne dicerent homines, quod non fuerunt participes cum Apostolis prædicatione, & scripturam coegit quisque quatuor Evangelistarum, eandemque in libro ordinarunt, nonnulli dicunt quod Eusebius Cæsariensis quando observaverat Eumonium Alexandrinum, consecisse Evangelium *Diatessaron* vocatum, id est è quatuor confectum, & adherentiam verborum mutasse; similiter etiam fecisse Titianum Græcum Hæreticum, ipse coegit ista quatuor, & eorum singula seorsum scripsit, Alii dicunt quod Johannes Evangelista ordinavit eadem in unum Librum quando ad eum tria allata fuerunt, quæ suo adjunxit.

Postquam Paulus electus fuerat, & necesse erat ut Apostoli abirent in Regiones ad prædicandum, incepterunt tres Evangelistæ scribere Evangelium, Mathæus antequam sparsi erant Apostoli, postea vero Marcus & Lucas; & quando scripta Mathæi ad fideles in Epheso pervenerant Johanni persuadebant ut scriberet ipse etiam de his quæ desiderabuntur:

Occasio scribendi Mathæo oblata.

Orta jam persecutione contra Apostolos, lapidato Stephano, occisoque Jacobo, factum est ut dispergerentur Apostoli, & ut prædicarent Evangelium Gentibus; Hæbrei vero qui crediderunt, hoc observato Mathæum accesserunt, rogaruntque ab eo ut quicquid iis verbotenus dixisset, ipsis in scriptis traderet; quod etiam præstitit, Tres Evangelistæ ea solummodo, quæ in uno anno egerat Dominus noster, scriptis manserunt, ab incarceratione scilicet Johannes, usque ad Ascensionem; exceptis Nativitate & Baptismo, & Tematione, aliisque nonnullis sine quibus fieri vix potuit, ut narrationum suarum caperent exordium, Johannis vero scripsit de Divinitate & de hujusmodi rebus, quæ duobus præcedentibus annis fecerat Christus, a tempore quo incepit prædicare Johannes, usque ad tempus quo in carcerem incidit, scopus vero suarum scriptionum fuit adventus Domini nostri in carne, beatitudinesque nobis ab eo profluentes.

Mathæus in Regione Palestinæ scripsit Hæbraice, & Marcus Romæ Lingua Romana, id est Lingua Francorum, Dominus tamen Junnius dicit, quod Marcus scripsit in Egypto; Lucas scripsit Græce in Alexandria, Johannes scripsit Græce in Epheso, tribus Linguis scriptum fuit Evangelium quia tres hæ Linguae supra Crucem Christi scriptæ fuerunt, Hæbraice, Græce, & Latine, Hæbraice Ratione Judæorum, Græce Ratione Pilati, Latine ratione Herodis, & in ipsissimis Linguis quibus usi fuerunt in accusatione ejus hostes, ejus Evangelium prædicarunt Evangelistæ.

Lucas processit secundum rerum ordinem, & omnia proprio ordine disposuit, & prout gesta erant a Domino nostro scripsit; Johannes etiam similiter fecit, salvo eo quod nonnulla in medio reliquit, quia dicta fuerant per Socios suos, Mathæus vero non eodem processit modo sed usus est Doctrinæ Methodo coherentis infimul collocando, Leges enim quas Instituit Dominus noster in uno capite ordinavit, alteri vero Evangelistæ, sparsim ea tradiderunt, & Marcus sequitur dispositionem Mathæi, multi vero non Intelligentes, modum quo quisque eo-
rum

rum respective scripsit, existimarunt s; fuisse sibi invicem contrarios.

Quia principium Evangelii, fuit Baptismus Christi, prout supra diximus, propterea inde exorsus est Marcus, Matheus enim altius ingressum fecit apud Geneologiam familiarem, ut monstraret Hæbreis quod sicuti prædixissent Prophetæ Christus ortus est, Lucas vero altius orditur & pertingit usque ad Nativitatem Johannis, ut subaccusaret eos qui præfatione omitta aggressi fuerunt descriptionem Historiæ Christi, Johannes ascendit usque ad sermonem divinum, ut monstraret quod etiam si socii sui scripsissent, Christum hominem fuisse quatenus incarnatum, erat tamen Deus, & cum Patre fuerat, & postea incarnatus, & homo factus fuit, Doctrina eorum medio Platæarum, & alta voce fuit prædicata, ipsis dicentibus Deus revelatus est in Corpore, & tolleravit passiones in carne, mortuus fuit, & Resurrexit, & confirmata fuit eorum prædicatio, per Miracula quæ fecerunt.

Johannes loquutus est de sublimibus, & socii sui de inferioribus, Matheus quidem quia ad Judeos scripsit, ei curæ fuit ut narraret Generationem ejus, & consuetudinem in carne, Marcus vero, sollicitus fuit ut scriberet contra Simonem qui prædicaverat Filium dispensationem suam egisse per Phantasiam, qua propter confirmavit ea quæ ad corporationem spectabant, dicitur quod in mandatis dedit ei Petrus, ut scriberet vice sua & hac ratione ut nonnulli existimant) n; propter Petri Eminentiam doctorum suorum scripturæ parvi haberentur, ipse mandavit ei, ut scriberet de ejus abnegatione accurate, similiter Lucæ mandavit Paulus, ut scriberet in ejus Imitatione extense, admodum Oratoris Loquitur in confirmatione Theophili.

Corrigenda, in Epistola ad Lectorem, p. 2. line 3. *pro Cycles, lege Cyclis.*



A Clear and Learned Explication
 OF THE
 HISTORY
 OF OUR
 BLESSED SAVIOUR JESUS CHRIST, &c.

Mathew begins saying, *The Book of the Nativity of Jesus Christ.* Mathew said not as the Prophets, that the Lord said unto me, or I saw a Vision, for, by reason that the Jews were carried about after false Prophets, it behoved them to say so, but Mathew, forasmuch as he wrote to the faithful, he needed not to have imitated the Prophets, nor did he put his Name to the Book because he wrote to those who were near at hand, after the manner of a Narrative. Yet Paul because he wrote to those who were afar off, he wrote in the manner of an Epistle, and therefore it was necessary to put his Name thereunto, he calls the Book *the Book of Nativity*, because the Nativity of our Saviour is the source of all Blessings, or even as Moses names his Book from the *Creation* whilst he Treats of such other things as were transacted and performed in the World for the space of two thousand, two hundred and sixteen years, and calls another Book by the name of going out, yet wrote therein of other things, so it is called the book of Generation, by reason that this is the principal matter, that God should be born in the Flesh; tho' he treats of the rest of his Conversation on Earth, for it is the principal part, as being the best part that gives Denomination, say the Philosophers; and although Baptism be the beginning of the Gospel, yet he commenceth from the

B

Nativity,

Nativity, that he might instruct the Hebrews, that this was the Messiah whom God had promised to Abraham, and David, that he should spring out of their Seed, and that he was the Giver of the Gospel.

Nativity is spoken in many senses; First, as from a Woman. Secondly, as from Baptism; according to that, *he who is not born of Water and the Spirit*; Thirdly, from the Grave; who hath heard such a thing, who hath seen such things, that the Earth should bring forth in one day, or that a Nation should be born in one hour? Fourthly, Nativity is said also of things remote from the Birth, according to this; * *for in Jesus Christ I have begotten you, and he was pleased to beget us in the Spirit, and, I know not what to morrow is to bring forth, and, who hath begotten the drops of Rain, and, he Travelleth with Iniquity, and hath conceived falsehood, and brought forth Destruction.*

Esa. 66. 8.

* *1 Cor. 4. 13.*

Job. 38. 28.

Psal. 7. 14.

Fifthly, as the beam and splendor which is begotten of the Sun, or fire, and as the Eternity of the Son is begotten of the Father according to the Divine Nature, but here he doth not speak of the Eternal Generation from the Father, but of the Temporal from the Virgin, and tho' it be called in Scripture the birth of Abel and Jacob, yet it is not there said of any of the Fathers, the book of the Nativity, except of Christ, to the end, that we may take notice, that Christ, is not meer Man, but God, made Man. And, that he was not born according to the ordinary Course of Humane Nature, of Father, and Mother, but Supernaturally of the Holy Ghost, and the blessed Virgin.

Moreover, he begins at the Genealogies, to signifie, that although Christ was reputed by the Jews to be the Son of Joseph, yet they were not perswaded of his Eternal Sonship; yet of Joseph there was some doubt, whether he were the Son of David or not; and this is accurately made known by the Genealogies, and the doubt Resolved.

The Greek hath it, *the Book of making, or being, and making, or being* is said to be nine fold; First, when of nothing, something is made; as the Heaven and Earth were made of nothing. Secondly, when of something something was made;

as the Firmament, and Trees were made of something. Thirdly, by way of Contempt, as God said, *Adam is made as one of us*. Fourthly, by way of Transmutation, as *Lots Wife was made a Pillar of Salt*. Fifthly, Impersonally, *the Evening and the Morning were the first day*. Sixthly, by way of help, or assistance, as, *the Lord was with Moses*. Seventhly, Temporally, *and I was as one who heareth not*. Eighthly, Of Grace; according to that, *Moses was a God with Pharaoh*. Ninthly, Without Transmutation, when one is become that which he was not before; so was Abel a Herdsman, and David a King and a Prophet, and Aaron a Priest, without changing humane Nature from what it was; and thus we say, *The Word of God was made Man*, God being not changed in his Nature.

The Son of David, the Son of Abraham; he calls him not the Son of Joseph, because he had not to do in his Generation; neither doth he call him the Son of Mary, although he was made Flesh by her, it being not agreeable to the custom of Scripture to compute Genealogies from Women; but he mentions David and Abraham, because the beginning of his Generation of Christ is referred to them: For he said unto Abraham, *In thy seed shall all the Nations of the Earth be blessed*: And unto David, *Thy Children shall sit upon the Throne for ever*. And to shew unto the Hebrews, that he descended from David, as the Prophets had foretold.

Moreover he calls him the Son of David, thereby to raise the greater esteem of him; he was a Nazarite because nursed in Nazareth, according to what Philip said unto Nathaniel, *We have found Jesus of Nazareth*.

The Promise was made unto Abraham, because he was the first who was converted from Idolatry. It was also made unto David, forasmuch as he was the first King who kept the Commandments, and for that he pleased God, and brought up the Ark, and was desirous to build a house unto the Lord. He sets David before Abraham, by reason of his Kingdom, his Majesty, and the Renown of his Time; for the Fame of his Deeds were celebrated in the mouth of all men, and from him they expected that Christ should arise; according to that, *Was it not from*

from the seed of David, and from Bethlehem, that Christ was to spring? And they called all good Kings which ruled over them by the Name of David, as, David my Servant shall rule them; and, I will set over them David my servant: And it was with an oath said unto David, The Lord swore unto David in truth, and will not repent, Of the fruit of thy Belly. And, I have sworn unto David my servant; and, A Rod shall sprout out of the Root of Jesse.

Again, he placeth David before Abraham, because the Promise made unto Abraham, was, That he should be *Father of Nations*; but it was promised unto David, That Christ the Redeemer should spring out of his Seed; and it was meet that he from whose Seed Christ the Redeemer was to come, should be preferred to him who was Chief of the Nations: For the Redeemer is more to be esteemed than they who are Redeemed. For this cause it is that he mentions Abraham after David, because unto him was the Promise of calling the Gentiles.

The Son of Abraham; that is to say, He calls Christ the Son of Abraham according to the flesh; but he neither calls him the Son of David nor of Abraham, as of Marital Conjunction, but according to Genealogy and Descent; and he whom Matthew calls *the Son of David*, Mark calls *the Son of God*, and Luke *the Power of the most High*, and John the *Word of God*; but he was called God, and the Word, and the Power of the most High, because he was so, and he was named the Son of David and of Abraham, for that he was made so; and he was one and the very same, and not different Persons.

Abraham begat Isaac; he sets down this Genealogy to shew that Christ came, as God formerly had promised to Abraham and to David, and that he was the Messiah expected by the Jews, and that they were inexcusable if they would not believe in him.

Isaac begat Jacob, Jacob begat Judah and his brethren: He did not mention the Brethren of Isaac and Jacob, because they had no Commerce with the Stock of Israel, for they were *Heathens*, and the Sons of Ishmael, Arabians, and Edomites, and not by reason of their being wicked, as others say; for the Scripture mentioneth those who were more wicked than they.

He

He mentioneth the Brethren of Judah, because that from his Lineage is derived the Genealogy of Christ, who was of the Seed of David.

Judah begat Pharez and Zarah of Thamar; (He mentions Thamar who was of the Gentiles, and was guilty of Fornication; hereby we are instructed of the Mercy and Goodness of God, who was not only made Man, but was born from such-like Ancestors as these; and by reason all men were brought under the yoke of Sin, there was a necessity of his coming upon earth; and if Judah sinned, and David committed Adultery, how much more was the transgression of others? He by his coming absolved those who were under the reproach of guilt, and his Gospel accepted of every Believer, Adulterers, Fornicators, and as many of all sorts as were Penitents. And it was for our Consolation that he made mention of Thamar, that we should not be ashamed of our wicked Ancestors, but be comforted by the Vertue, Pulchritude, and Ornaments of our own minds; for a man is not scandaliz'd by evil Parents; for if a Fornicatrix be converted into vertuous habits, her former evil manners will be no reproach unto her: How much less reproach is it to a man to have been the Son of a Fornicatrix, or the Adultery or Sins of his Fore-fathers, if his own Manners do not reproach him?

Moreover, he mentioneth Thamar to reprove the Jews, who boasted of Abraham, and yet were destitute of a good Conversation; as if he had said unto them, Behold, she who committed Fornication was the Mother of David.

Furthermore, we say, That Thamar did not sit there with a purpose of Fornication; and it is manifest from what Judah said, *She hath been more righteous than I*; but that she might minister to the Generation of our Saviour Christ, who was concealed in Judah, and this is known from hence, that she did thus with him, and no other man; and thus she did after the death of his Wife, that she might not seem to offend, for the Law was not then written which prohibited the same.

Again, she had the greater proclivity in her affections to Judah, in regard of his want of Children, for destitution of Children was reputed a disgrace to every man.

Moreover, Thamar prefigured the Church and the Gentiles, who committed Fornication with Idols, and by the off-spring of Thamar were redeemed.

Thamar was of the off-spring of the Gentiles, so also was the Church ; Thamar committed Fornication, so likewise did the Church commit Fornication with Idols ; and as Thamar was mixed in the Genealogy of Christ, so was the Church made a partipitant of the Body and Blood of Christ.

Thamar is expounded the Church, as calling Christ unto her *in* Come my Lord unto me, inhabit with me,

Wherefore doth he mention Pharez, and Zarah ? Zarah signifieth the East, they appeared in the light of Gods Worship as Enoch, Shem, Japheth, and Melchizedech, and he sprouting out for a while, and stretching forth the hand, their place was contracted, and as it were a certain partition was made

Secondly, Moses is hereby hinted, who came between, for when Zarah drew back his hand ; there was a partition like to an Hedg, and Pharez came forth, that is to say, the dispensation by Moses, which Paul calleth a partition Wall, and Pharez is expounded an hedg, partition, or division ; and after him came again the dispensation of the Gospel ; and it was Zarah, who cast the first beams of Light into the World at the first, and yet came last into it. Zarah therefore prefigured the Gentiles, and Pharez prefigured the people of the Jews, and as Zarah shewed his hand, and afterwards withdrew it ; so also a New People ; and the Institutions of Moses shewed themselves in the days of Noah, and Abraham, and afterwards drew back, and the People, and Rites of Moses Entred, as Pharez was born first, and afterwards a New People appeared, and as Zarah, who was born after Pharez, our Saviour sprang from Pharez as to the flesh.

Salmon begat Boaz of Rahab ; He mentioneth Rahab to shew, that Christ came not as a Judg to Punish, but to Cure our Iniquities ; and as he took an Harlot, so God Espoused a Nature which went a Whoring after Idols, and clave thereunto, teaching us, that he admits of such as are Penitent.

Rahab is Expounded an Association of Gentiles, and of Gods peculiar People. *Boaz*

Boaz begat Obed of Ruth. Ruth was of the Gentiles, and he mentioneth her to shew the calling of the Gentiles, for the Law drave out the Amorites, and Moabites from the Congregation, from whom was Ruth; but the Gospel by Faith in Christ called them; and as Ruth derived her self from the Gentiles, so are the Gentiles called; wherefore she is mentioned to reproach the Pride of the Jews; for behold, David proceeded from her; and as the Poverty of Ruth was not despised by *Boaz*; so neither was Christ ashamed of those of his Church, though destitute of Honourable Extraction. Ruth

is Expounded by the word *נָשָׂא* which signifieth Reconciliation.

David begat Solomon of the Wife of Uriah; he brings in to remembrance the Wife of Uriah, thereby signifying, that he was not ashamed to write the Truth, and to declare the Sin of David, who by means of the Gospel, and the descent of a Physitian who had no Sin, was Cured, and freed therefrom; and from the Murther of Uriah; for when David increased in Vertue, and became Eminent, he immediately obtained Remission by him.

He also committed Adultery with Bethshebah, but he Repented, and Wept, whereupon it was Revealed unto him, that the Lord should come and heal him from Sin; and when he enquired concerning the place of his Son, he said, *I will give no Sleep to my Eyes, &c.* and after he received the Promise of God concerning this; he spake, *Psalms 29th and the 16th*, concerning the condescension of a Physitian even to Death, who saved the Souls of Sinners; and if any one shall be offended that David Sinned, let him take notice, that he committed this one Sin, the whole time of his long Reign; and therefore he offered a long, lasting, and a great repentance; and he was permitted to fall into Sin, that he might be a good Example for Sinners to repent as he did; and therefore he made Solomon to Reign in his stead, that all Men might know, that his Sin was remitted, and that the Jews might not conceive that Solomon was a bastard, as was the other Boy whom God smote, and he dyed.

Psal. 132.

He

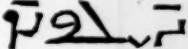
He mentioneth four Women, thereby signifying the four Corners from whence the Church is gathered.

Solomon begat Rehoboam. After he had mentioned a strange Woman, he brings these into remembrance, that he might reproach the foolish Jews, who boasted of their Genealogy, and to teach them, that it is not the Noble Kin, but a mind fearing God, that is to be deemed Honourable; for behold David was greater than his Forefathers, and Solomons Mother did not debar him from the Kingdom, even so the Gentiles, if they will believe, their stock of Idolatry is no hinderance unto them.

Jehoshephat begat Joram, and Joram begat Hosiah. Wherefore did he pass out Achaziah, Jehoash, and Amoziah? Some do relate, that Africanus Bishop of Emaus saith, the reason was, because they were Sinners of the Seed of Jezabel, unto whom we say, that they were not of the Seed of Jezabel, for Jezebel was the Wife of Achab, but Joram took to Wife Atalia the Daughter of Omri, the Sister of Achab, and of her begat Achaziah, although in one place, according to the sense of the Septuagint she is called the Daughter of Achab, by a mistake rising from the similitude of Writing, according to the Exposition of Severus, and the Mother of Jehoash was called Thoba, of Bersheba, and of Amotsia, Jehoadan, which were of Hierusalem; wherefore they were not of the Seed of Jezabel, nor were they greater Sinners than Solomon, Achaz, and Manasse, who are Written. Saint Severus saith, that Joram the Son of Joshephat took Athalia, the Daughter of Achab, and of her begat Achazia and Joash, and Amotsia, whom Mathew omitted, because the Jews held in abomination the Idolaters of the House of Achab; and for this reason it was, that he was silent as to those who were born in Idolatrical Marriage, remembring this, *That Punish the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them who hate me*; unto whom some say, That Athaliah the Wife of Joram, and Mother of Achazia, was not the Daughter of Achab, but the Daughter of Omri, and the Sister of Achab, and if out of regard to the Hebrews he forbore to speak of those who came from Athalia, how cometh it

cometh to pass, that he mentions Ozia, who was more Unclean and Abominable to the Jews than these?

Origen saith, that he therefore left out these, that the Generations from David to the Captivity might be adjusted to the Number fourteen, for thrice fourteen Generations amount to forty and two; and it is a Figure signifying, that as at the end of forty two Progressions, the people of Israel inherited the Land of Promise; so at the end of forty two Generations, Christ arose, and gave the Inheritance of the Temporal Earth to the Saints. *Georgius de Gentibus* saith, That Mathew did not omit these three persons, nor did he change the

Number of the Generations, nor said 

fourteen instead of seventeen; but forasmuch as he wrote his Gospel to the Jews, many of whom were skilful in the Greek Tongue, and desirous to Translate it out of Hebrew into Greek, and the Greek Tongue could not express the Letters of their Names Cheth, Aign, and Tsadi, according to the pronounciation of the Hebrew, and Syriack Language, and that it hath not in its Alphabet guttural Letters, deeply sounding in the Throat; so that the Interpreters when they came to Joram, the Words being, that he begat Achasia, and he begat Jehoash, and he begat Amotsia, and Amotsia begat Hosia; they wrote the Names thus, that Joram begat Achosia, and Achosia Joash, and Joash Amosia, and Amosia Osia: Others who followed them coming to Write the Gospel in Greek, began from hence, that Joram begat Achosia, and that Joram begat Osia, by reason of similitude of Names, and the variation of them in the one Letter Coph; and this perhaps they did unwillingly, or willingly to Adapt their Genealogie to fourteen Generations, for those of the Jews who believed were mightily taken with the Number seven and fourteen; and so the Syriack Copies were derived unto all Nations.

But we Answer him thus; This is not true, and if it had been an Errour, or mistake of the Writer, and Mathew himself had not left out those Names; then Mathew must have said, that from David to the transmigration had been seventeen Generations

rations, but for as much as Mathew wrote afterwards fourteen Generations, we understand that Mathew omitted them. Others say, that the *Hebrew* Christians put these three out of the Text, to Adapt the Generations from David to the Captivity, to the Number of fourteen, which was delightful unto them, for there is extant a Syriack Copy as Ancient as that Translation from the Hebrew, which sets down these three Kings in the Genealogy, and at the end of them computes fourteen, and not seventeen Generations, and this computation of fourteen Generations, the *Hebrews* introduced in the place of seventeen for allyance to fourteen, which was a Number grateful unto them; for that on the fourteenth day they departed from the Bondage of *Ægypt*. Others say, that Mathew omitted those Names, because they were abominable in the Eyes of the Jews, for *Achaz* associated himself to the House of *Ahab*, having sent Ships to fetch Gold, and ascended unto the High Places of *Ramath Gilead* with *Ahab*, and reproved the Prophet, and was afterwards slain by *Jehu*, and *Joash* by reason of the Sons of *Jehojedah* the Priest. *Amotia* also was slain in Rebellion, having excited the King of *Israel* to War with him, and by occasion of him, and by his hands, was the Wall broken, and the Sanctuary violated, wherefore Mathew omitted them, for the stock will take up that which is pleasing unto him.

Josiah begat *Jocaniah*, and his Brethren in the *Babylonish Transmigration*; in the Book of the Kings, and in the book of Bar Jamin it is not Written, that *Josiah* begat *Jocaniah*, but that *Josiah* had five Sons, *Jehu*, *Achaz* and *Eliakim*, who was *Joiakim*, and *Shalon*, and *John*, and *Tsedekiah*, who was *Mathania*. Others say, That *Josiah* begat *Jehoas*, who was *John*, and *Joiakim*, who was *Eliakim*, and *Tsedekia* who was *Mathania*, and *Shalon* who was *Jokania*; others call *Shalom* *Jokania*; the book of Bar Jamin, that is to say, computing the Sons of *Josiah*, and *Joiakim*, who is *Eliakim*, begat *Jokaniah* who is *Joiakim*, who was led Captive to *Babylon*, and how is it that Mathew doth not write, That *Josiah* begat *Joiakim*, and *Joiakim* *Jokaniah*; and *Georgius* saith, That he wrote so, but saith, that the Transcriber mistook, and

and wrote Jocaniah, instead of Joiakim. Others say, That Mathew omitted Joiakim, because he was despised, and slew Euria the Prophet, the Son of Shamaiah, and had Defeated, as he thought, the Prophets. Jokania his Son departed, least the Sanctuary should be reproached, and was perfect, and therefore he sets down his Name. Others say, That Manasseh was worse than he, how then doth Mathew set down his Name? But we Answer, that every one of them was called by two Names, as Joiakim, and Eliakim, and Joiakim and Jokania the Son of Joiakim; wherefore Jokania was the Grandson of Josiah; and he calls him his Son according to the Usage of Scripture, which calls Lot Abrahams Brothers Son, his own Brother; for, Abraham said, *We are Brethren*, and Laban the Sons of his Daughters.

Moreover, Nathania, and Jehoaaz, who were the Uncles of Jokania, he calls them his Brothers.

Again, Josiah begat Jehoaaz who was called Shalom, and Eliakim, who was Jojakim, and Mathania who is called Tsedekia; and from the time that *Pharaoh the Lame* slew Josiah, he made Johoaaz his Son to Reign, whom when Pharaoh had bound and loosed, he placed as King in his stead Eliakim his Brother, the Son of Josiah, and Pharaoh called him Joiakim; and after the death of Jojakim, he made Jojakim the Son of Jocania to Reign, and afterwards he was called by the Name of his Father Jojakim, and him Nebuchadnezzar led away captive, and placed in his stead Mathaniah his Uncle, who was called Tsedekiah by Nebuchadnezzar; all these the Evangelist records, in saying, *Jecania and his Brethren*; for the Kingdom was derived by all of them.

In the Captivity of Babylon. He mentioneth the Captivity of Babylon, to shew that the Jews were not amended from their iniquity, no not after they were led into Captivity. And again, for that the Captivity remained for Generations, he said, *From the Captivity until Christ, Fourteen Generations.*

Moreover, because there was a necessity of the coming of Christ, that he might redeem us from the Captivity of the Devil, and of Death, he doth not mention the going down into Egypt

Egypt, as he doth the Captivity of *Babylon*, for that descent was a long time before, and this was but newly past; and that was not for their Sins, but it was for their Sins that they were led Captive into *Babylon*.

Furthermore, they did not fear the Egyptians, but they were in a continual dread of the Babylonians; but forasmuch as Josiah did not see the Captivity of Babylon; wherefore did Mathew say, That Josiah did beget Jokaniah, and his Brethren in the Captivity of Babylon? We answer, That therefore the Captivity is computed from the time of Josiah, because then Jeremiah prophesied concerning it: Even as God said unto Abraham, *Thy seed shall serve in a Bondage Nine Years*, where the years are reckoned from the day wherein those Words were spoken, until the going out of Egypt. So in the time of Josiah Jeremiah prophesied concerning the Captivity, and from that time made his Computation, and for that reason accommodates the Captivity to Josiah; on the thirteenth year of Josiah Jeremiah prophesied concerning the Captivity, and from that time to the thirtieth and one year of Josiah his Reign.

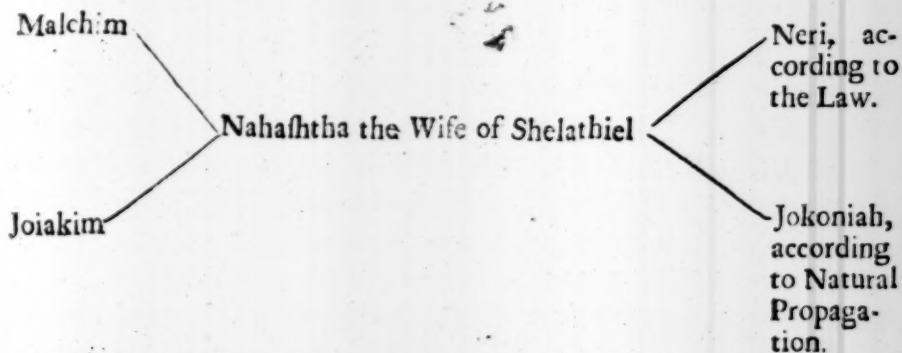
Jocaniah begat Shelathiel, and Shelathiel begat Zorobabel. Jeremy said concerning Joconiah, That his Seat was despised, as being without Sons, and that none of his Seed should sit on the Throne of David; yet Mathew here said, That Christ did descend from him by Genealogy, according to that, *The Lord will give unto him the Throne of David his Father*; and Ld. Severus saith, That this of Joconiah, the Prophet speaketh so, for that the Earthly Kingdom was held in Judah but the Kingdom of Christ, and his Throne, was not the Earthly one, but that which is heavenly, in respect whereof, he said, *My Kingdom is not of this World*, yet is he King over the ends of the Earth.

Others say, That Joconiah who was before and in the Captivity, was not the same of whom Mathew said, that he was after the Captivity; but that other who was before the Captivity, of whom mention is made in the Book of the Kings, is he who was after the Captivity, and in the Book of Jeremiah is mentioned, whom he cursed, and called Joiakim.

Others say, That the Joconiah of whom Jeremy speaks, was
not

not the same with that of Mathew, and he of whom Jeremy speaks, was Tfedekiah the Son of Josiah, whose Children were slain before his face in the Captivity, and he dy'd in Babylon, grinding in a Mill; but he of whom Mathew speaks was Jokoniah the Son of Jojakim, and his Mother was called Shushan, and she was the Sister of Jeremy the Prophet; and this Jokoniah begat Shelathiel.

It is now necessary to enquire whether Shelathiel and Zorobabel, mentioned by Mathew, be the same with those of Saint Luke, or others; and if they be the same, wherefore doth Mathew call Shelathiel the Son of Jokonia, whom Luke calls the Son of Neri? We answer, That St. Severus wrote that often-times Mathew and Luke produced the very same Persons; for Families are used after the similitude of Rivers, which run in divided Channels to run together again, and being divided from one another, to be intermixed by intermediate Persons after they have been long separated; for behold, both the Evangelists make mention of Shelathiel, for Mathew names him the Son of Jokonia according to the course of Natural Generation, and Luke calls him the Son of Neri, in respect of Legal Deduction.



Malchim, the Father of Neri, who was derived from Nathan, took to wife one who was called Nahashtha, the Daughter of Eliathan from Jerusalem, and of her begat Neri; and when

E

Mal-

Malkim died, Jojakim the King took Nahashtha for her Beauty, and begat Jokonia, and this Neri and Jokonia were Brethren by the Mother; and Neri took a wife and died without Children, and Joconia his Brother took her, and of her begat Shelathiel, according as was commanded by the Law, that if a Man should die without Children, his Brother should take his wife, and raise Seed to his deceased Brother; and Shelathiel was the Son of Jokonia by Natural Propagation, and the Son of Neri by Legal Institution: And Mathew said, that Jokonia was the natural Son of Jojakim, and Luke saith that Shelathiel was the legal Son of Neri; wherefore both of them are in the right.

Georgius saith, that they were not the same; but that Neri, who was derived from Nathan, being willing to resemble his Son by the Son of Jokonia the King, called him Shalathiel after his name, even as Shalathiel in emulation, willing to represent his Son by the Son of Shelathiel, called him Zorobabel, And this is certain from hence, that there are many Names imposed by Mathew from David and under, which are synonymous with those of Luke, such as are Joram, Eliezer and Eliakim, for there was often-times a Synonymity in the Genealogy, either by Chance, or Design, as say the Philosophers.

Moreover, it is doubtful how Malkim being from Nathan, took at first Nahashtha, and after that he begat Neri from her, and died, Jojakim the King should take the Widow, he being Eighteen years of Age, and of her begat Jokonia; or after that he was slain, that she became wife to Malkim, and brought forth Neri: Both these Opinions are doubtful; this, that we should believe that Jojakim in his youth should take to wife a widdow woman, or that she who had been a Queen should marry one of a mean condition, being of another Tribe.

Besides it is written in the book of the Kings, that Nebuchadnezer led Joiakim and his mother, and his wife into captivity; and if Nahashtha the mother of Joiakim descended with her Son into captivity, it is unlikely that she was married after the death of Jojakim her husband, neither would Josiah have taken the widdow of Malkim for a wife to his Son Jojakim, therefore Neri the Son of Shelathiel, the Son of Jokonia, of whom Mathew

thew wrote, is not Shelathiel the Son of Neri, whom Luke sets down, neither is it written either in the book of the Kings, or in the book of Bar Jamin, that Jokonia had a Son called Neri who dying childless, Jokonia took his wife, and of her begat Shelathiel. In the book of Bar jamin it is written thus concerning the Sons of Josia, Jehoaz, John, Jojakim, Tsedikia, Shalom; and that Jokonia was the Son of Jojakim; therefore they are not the same who are mentioned by Mathew and Luke, neither do they agree in Name.

Zurubabel begat Abiud. Zurubabel is expounded the Seed of Babel, because he was there begotten, and born, Mathew said, *That Zurubabel begat Abiud*, and Luke saith, *That Zurubabel begat Refa*; my Lord Severus saith, That Zurubabel had two Sons, Abiud, and Refa, and that Mathew reckons the one, and Luke the other, and as from David the Genealogies are divided between Nathan, and Solomon; and they descend to Joseph, Mathew taking up the Genealogie of Solomon, and Luke that of Nathan; so also from Shelathiel the Genealogies are divided between Abiud, and Refa, and they likewise come down to Joseph.

Georgius de gentibus saith, That the Zurubabel who begat Abiud, and the other who begat Refa, of whom Luke speaks, were different persons; others say, That Abiud the Son of Zurubabel was called by two Names, Abiud saying I and Refa, and therefore every of the Evangelists call him by a particular Name, even as the Sons of Josiah were every of them called by two Names.

Nathan begat Jacob, Jacob begat Joseph the Husband of Mary, from whom Jesus was born, who is called Christ. By the word **נחמן**, from whom, had it not been pointed, it might have been thought that Christ had been born of Joseph, but the Supernal Point over the Word **נחמן**, thus written,

נחמן, sheweth that he was begotten of the Virgin, and not by Joseph, and according to the Greek Translation it is not so written, but *Joseph the Husband of Mary*, **Ἰησοῦς** in the Feminine

Feminine Gender *ΕΥΕΝΝΟΗ* *Ἰησοῦ* Wherefore if Mathew had omitted the Gender, it would have been thought that he had been the Son of Joseph; but forasmuch as he wrote *οὗ* and not *οὗτος* *ex qua*, and not *ex quo*, he makes it manifest that he was born of Mary, and not of Joseph.

Moreover, by reason he added *the Husband of Mary*, he sheweth, that he recited the Genealogie with regard to Mary, and that she was of the House of David, and of Abraham, and therefore he brings in her Name. Mathew calleth Joseph the Son of Jacob, and Luke calleth him the Son of Heli, for that there was a certain Man whose Name was Mathan, of the Lineage of Solomon, and he took a Wife whose Name was Esther, and of her he begat Jacob; and Mathan dyed, and Esther became the Wife of Matatha, of the Progeny of Nathan, and of her he begat Heli, and Esther had two Sons, one by Mathan, and one by Mattatha, and Heli took a Wife, and died Childless, and Jacob his Brother took his Wife in conformity to the Law, that he might raise Seed to him who was Dead, that his Name might not be forgotten, and Jacob begat Joseph, and Joseph was the Son of Jacob according to natural propagation, and to Heli according to the disposition of Law, and Mathew calleth him in respect of Nature, and Luke with regard to the Law, for, naturally the traduction of Seed constituted by Law was his, who begat (Children) in the name of his deceased Brother, who died Childless.

Wherefore doth Mathew proceed to Solomon, but Luke sets down Nathan, and so they run down to Joseph?

Some say, that Mary was derived from Solomon, and Joseph from Nathan, and Mathew sets forth the Genealogy of Mary, but Luke that of Joseph, and if it be so, wherefore doth Mathew declare this concerning Jacob, that he begat Joseph, whereas naturally he did not beget him? And if they shall say that Luke speaks of the Genealogy of Mary, and Mathew of that of Joseph, wherefore did Luke impose this upon the stock from whence Christ was born, that he was *supposed*?

Philoxenus said, That Mathew wrote concerning the natural

ral Genealogy, and therefore said, such an one begat such an one, but Luke treated of Legal Genealogies, and therefore wrote this, that he was *supposed*.

And hereunto Affricanus gives Testimony, who said, that the Names of the Genealogies were reckoned among the Hebrews, either naturally, from the account of Seed, or according to the direction of Law, as, he who is born by Adoption to one who dies without Children, or of one who begets in the Name of his Brother dying Childless, for, as yet they had no hope of the Resurrection; and the Evangelists computed both the Natural and Legal Genealogy, for the Genealogies of Solomon and Nathan were intermixed: Wherefore each of them from Nathan as well as from Solomon, was the Father of Joseph; Eli who was of Nathan, and Jacob who was of Solomon; and he was by Nature the Son of Jacob, but by Institution of Law the Son of Heli, that is to say Eli. And whereas Mathew shewed, according to the Natural Account of Genealogy, that Joseph was derived from David, and some Men seemed to oppose him, and said that Joseph was the Son of Heli, and not of Jacob, prevaricating in respect of the Legal Genealogy: Wherefore Luke, minded to confute their folly, shewed, that though Joseph should be referred to Heli by Legal Institution, yet even so the Lineage of Christ would be found to proceed from David. For, he did not place the Genealogy on Mary, nor did he say, such an one begat Mary, of whom Christ was born; for it was not the Custom of the Hebrews to derive Genealogies by Women, wherefore he computes not Mary but Joseph, that he might not seem to confound Order.

Moreover, we say, That in the Commemoration of Joseph, the Virgin also is notified with him to have descended from David; for every Tribe was knit with its own Tribe; although some rare Examples there are of departing from Tribe to Tribe: But Joseph and Mary were near related to one another respectively, as the Grand-children of two Brothers; One Eliezer begat two Sons, Mathan and Jotham, and Mathan begat Jacob, and Jacob begat Joseph; and Jotham begat

Tfadock, and Tfadok begat Mary; and her Mothers Name was Dinah, and she was the Sister of Elizabeth; and this was she of whom it was said, *Behold, Elizabeth thy Kinswoman.*

The matter was ordered by hint of Divine Providence, that the Kingdom and Priesthood of David and of Levi, might receive accomplishment in Christ.

Moreover, for this reason he reckons Joseph, and not Mary, for that if the Jews had known that Mary had not conceived from Joseph, they had stoned her; her Virginity was conceal'd from all Mankind, except Joseph, who learn'd it from the Angel, and Elizabeth who learn'd it from the holy Ghost.

John saith, Christ was not willing that they should know the manner of his Nativity, viz. that he was born of a Virgin, but reserved the knowledge thereof to its proper time, that the Virgin might be free from punishment; for if the Jews had learned thus much at first, they had not believed that a Virgin could bring forth, and they had stoned her: For if they called him who drove out Devils, *The Prince of Devils*, how would they believe that a *Virgin should bring forth (a Son?)* It may be enquired, Where were the Fathers of Mary, for her Father was called by many Names, Joiachim, Jojachim, Jonchir, Tfadok, Jezedik, and her Mother also was called Dinah and Hana?

Jacobus Aureus saith, That Histories do recount that Mary was the Daughter of Jojachim of the Tribe of Judah, who was the Son of Asther, in the Original Panthir, and Asther was the Brother of Malchi the Son of Neni in the Original, he who was of Neri, and descended by the Genealogy from Nathan, and was on the Mothers side from the Tribe of Levi, and dwelt in Galilee, in a place of the City of Tiberia; he calls Joseph the Husband of Mary, when he was her Spouse, according to the Custom of the Scripture; for it is said in *Deuteronomy*, *If there shall be a Wife betrothed unto a Man, and a Man shall find her and lie with her, take them both forth and let them be stoned; the young Woman, because she did*

did not reveal it; and the Man, for that he lay with his Neighbours Wife.

It is known from hence, that he who is betrothed is called Husband; and she who is espoused, is called Wife; whence it is known that Christ and the Virgin were of the Seed of David.

We say it is manifest that Christ is of the Seed of David according to the flesh, from this, That he was born of Mary, who was of the House of David, and of his Seed; and it is certain that the Virgin descended from David, because every one took a Wife of his own Tribe, that Inheritance might not be in Commixture, nor Confusion be in the Lands, nor War amongst them; and Joseph observed this Commandment, and took Mary a Daughter of David; for had she not been from David, she had not gone up to Bethlehem with Joseph the Son of David.

But how did Christ sit on the Throne of David? We say, That there seems to be a threefold kind of Davids Throne; the one was corporal which was made of Wood and Ivory, and was Adorned with pretious Stones. Secondly, They were accustomed to call the Throne of the Kingdom the Primacie and Authority over the whole Nation. The third is according to what God promised to David, *I will build thy Throne for ever and ever; and, His Throne shall be as the Sun before me;* but these things which were promised to David but not fulfilled, were accomplish'd in our Saviour, according to the Word of Gabriel, who called the House of Jacob, *The Gentiles who believe in him.*

Fourteen Generations: For he doth not say the forty two Generations altogether, nor doth he divide them into six parts, for the Number *Seven* was dear unto them; but he divided the Total into three parts, hinting thereby, that as it was not grievous unto them, that they were changed from the Government of Judges, to the Government of Kings; and from the Government of Kings, to the Government of High-Priests; so it should not seem strange in your Eyes, that ye are changed from these to the Government of Christ, tho Christ also
was

was a Judge, a King, and an High-Priest; for as his ancient Types Ministred unto him, so he applyed them altogether unto himself.

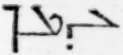
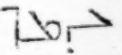
The Jews Accused the Apostles as introducing new Laws to the Creature, and Mathew willing to shew that they were far from blame, he signified that the Government of God always varied in the Administration of Affairs, accordingly as was expedient, and agreeably to the Mutation of things, divided the Number of Generations; from Abraham unto Saul they were subject to Judges; Mathew accounts *Saul* as a Judge, for that he Governing filled up the time and was rejected. They were under Kings from David to the Captivity, and from the time the Kings ceased in the Captivity, they were Governed by the Chief Priests; wherefore, according to the change of Constitutions he divided things, and he hints, that it is no wonder, if he who at first set up Judges, and afterwards Kings, and then Rulers, should set up the Government of his Son, for neither did the change of State-Affairs amend the Jews; but whilst they were Governed by Judges, Kings and Rulers, they still continued in the same Sins.

Philoxenus said, That therefore he divided the Generations into three parts, because the Father revealed the Promise concerning his Son in three Places; to Abraham; saying, *in thy Seed shall the Nations be Blessed.* To David, *I will Establish thy Seed for ever*; Moreover by another Prophet, that *David my Servant shall feed them,*

Others say, That this Promise was made to Adam at his Creation, and that for this Reason, he Ascended unto Adam, he divided them into doubled Sevens, that is to say fourteens, that by Weeks he might Illustrate the Words of Daniel, and (to shew) that he was the expected Messiah, and that the Prophets preached concerning him.

This was Chry-
sostom.

In the last of the Generations, whereas he sets down but twelve; said they were fourteen. And the Lord John saith, that he put the Captivity in the place of a Generation, and *de Gentilibus.* George saith, that Christ was reckoned a Generation; for as the

the word  [until] did not exclude David from the Fourteen Generations in the first part, so neither doth the word  [until] exclude Christ from the last part; but the middlemost was made Fourteen, by the leaving out of Three.

Others say, That the last part was made Thirteen, by leaving out One between Shelathiel and Zorubabel, that is to say, Nadabiah, that the Number of Fourteen may be made up of Mary, for that instead of her Fore-fathers, she entred into the place of a Generation, or he brought Christ into the place of a Generation, as we have said.

Eusebius saith, That he doth not reckon Fourteen Generations by the Number of Men, but some certain quantity of years, which was divided into Fourteen parts: The first part consisted of eight hundred years, and the Generations thereof were Fourteen; but the middlemost consisted of four hundred years, and its Generations were Twelve; the first and the last were equal as to the Number of Persons, but he computes the the middlemost with the Two, by reason of the paucity of Years and Persons.

*The GENEALOGY, according to the sense of
Georgius de Gentilibus.*

The Genealogy of the first part.	The Genealogy of the second part.	The Genealogy of the third part.
<i>Abraham</i>	<i>Salomon</i>	<i>The Captivity</i>
<i>Isaac</i>	<i>Robboam</i>	<i>Shelathiel</i>
<i>Jacob</i>	<i>Abia</i>	<i>Zorubabel</i>
<i>Judab</i>	<i>Asa</i>	<i>Abiud</i>
<i>Pharez</i>	<i>Joshapat</i>	<i>Aliakim</i>
<i>Hetatron</i>	<i>Joram</i>	<i>Azor</i>
<i>Aram</i>	<i>Ozia</i>	<i>Zadok</i>
<i>Aminadab</i>	<i>Jothan</i>	<i>Acbin</i>
<i>Nababon</i>	<i>Actaz</i>	<i>Eliud</i>
<i>Salmon</i>	<i>Hezechia</i>	<i>Eliezer</i>
<i>Boaz</i>	<i>Menase</i>	<i>Matban</i>
<i>Obed</i>	<i>Amon</i>	<i>Jacob</i>
<i>Jesse</i>	<i>Jofia</i>	<i>Josepb</i>
<i>David</i>	<i>Jochania</i>	<i>Christ</i>
Fourteen Ge- nerations.	Fourteen Ge- nerations.	Fourteen Ge- nerations.

**The Genealogies of the Two Evangelists, and the Difference
between them, according to the Judgment of St Severus.**

The Holy Genealogy of St. Luke alone.

A Dam, Sheth, Enosh, Kain, Mehalliel, Jered, Henoch, Methushelah, Lamech, Noab, Shem, Arphaxad, Kainan, Shalech, Eber, Phaleg, Arao, Sarug, Nahor, Therah: From Adam hitherunto Twenty Generations and Fathers.

From

From hence Mathew and Luke agree, *Abraham, Isaac, Jacob, Judah, Pharez, Hezron, Aram, Aminadab, Nahshon, Salmon, Boaz, Obed, Jesse, David.* Glory to Christ the Lord, to whom all things are easie.

Moreover, Those of Luke from Abraham to Joseph, were fifty five Fathers; and from David to Joseph were forty two, and those of Mathew from Abraham to Joseph were forty and two, taking into Computation the Captivity and Christ.

Whence did Mathew and Luke learn the Genealogie? We say from the Holy Ghost, as the Prophets taught hidden things, and from the book of Bar Jamin, and from the books of *Esra*. Moreover, it was the Custom of the Jews to repeat their Fathers Genealogies by word of Mouth, or Tradition. *I such a one the Son of such a one*, from one to another, unto Adam. Wherefore Paul commanded Timothy to abstain from Fables and Genealogies. Mathew because he wrote to the Hebrews, began from Abraham and David, because to them the Promise was made, and that was sufficient to Answer his purpose; but Luke Ascended to Adam, because he wrote to the Gentiles, to shew that Christ also sprung from Adam, and to abate the Pride of the Jews who gloried in Abraham. Again he Ascended to Adam, in mystery of Baptism, to shew that he who is Baptiz'd and Regenerated, is to Ascend to God whose Sons we are made. And moreover, to take away that doubt; *How can a Virgin bring forth a Child*, he shew'd, that as the Spirit was able in the beginning to form Man without Copulation; so was he able at last, and formed the body of the Word from the Virgin without Copulation, for it was the one and the same operation of the Father, and of the Son and of the Holy Ghost; and for that the Father framed Adam, it is certain that the Son and the Spirit framed him.

Wherefore doth Mathew descend in the Genealogy, and Luke Ascend?

We say, that this is the Custom of the Scripture, it is written in the book of Ruth, *Pharez begat Hezron, and Hezron Aram, and Aram Aminadab, and Aminadab*, and so forth until he descended to David. It Ascends where it saith *Helkana the Son of Jochon, the Son of Elihu, the Son of Aho, the Son*

Son of Resoph. Again Mathew descends to shew, that the Word of God descended, and came for our Redemption according to the Promise first made. But Luke Ascended, to shew that they who are Baptised mount up to Heaven; and this is manifest from hence, that he spoke of the Genealogy, in reference to Baptism.

Moreover, Mathew recounts the Natural Generation, to signify, That the Natural Generation brought us downward; but Luke the Legal Generation, to shew that the Legal Generation is to us an adumbration of Adoption, and of the Resurrection, and that we are to Ascend by the Laver of Regeneration, and to be made the Sons of God.

Wherefore doth Luke compute so many Names from David to Christ being forty three, and those of Mathew are but twenty eight, besides those omitted by the Writers, being *revera* thirty two?

We say, That there was not an equal course of Generations in all Families; for it was one progeny that draweth from Nathan to David, according to Luke; and that is another which is by Solomon as Mathew Wrote; for we have seen many being of equal years who took Wives, some of whom have Children and Grand Children; so that in the one may appear three descents, and in the other one; wherefore it is no wonder, if one Genealogy be more or less fruitful than another in descents. Moreover, Mathew reckons the Natural Fathers from David to Christ; but Luke computed Natural and Legal, and therefore Luke hath more than Mathew.

Wherefore doth Mathew compute the Natural Genealogy, and Luke the Legal? Because Luke had formerly learnt, That the Jews blamed Mathew concerning the Genealogy, for that he had mentioned culpable persons, as Jochania.

Luke.

Moreover, They said that Joseph, although he was Naturally the Son of Jacob, yet it being not fit, that his Name should have been Written with his Name; but that *Eli* was he on whose Name the Seed was Establish'd; *He* being willing to solve this Querie wrote the Legal Progenies, and Ascends to Genealogy of Persons, who were differing from Nathan; and comes again to call the Progeny, and sheweth, that although Joseph

Joseph should be referred to *Eli*, yet so Christ appears to be of the Lineage of David.

An Objection of *Julian the Wicked*: If Luke wrote the Legal Genealogies, wherefore speaks he of Obed the Son of Boaz as according to Nature, and not of the Son of Malion, according to the Law as it is written in Ruth?

And we answer, That the Mad-man did not understand the matter; for the Controversie concerning Joseph was. Whether he was from David or no; and there was no Controversie concerning this from David to Abraham, for all the Jews were from Abraham; therefore Luke from Christ to David computes the Legal Fathers, and from David to Abraham the Natural, and from Abraham to Adam the Legal Pedigree.

Wherefore doth Mathew mention the culpable Men and Women, and Luke the vertuous?

We answer, That it was Mathews design to shew that God came to call Sinners to Repentance, and did not disdain that Mankind whom he created, should be united to him, and that he should Justifie the same; and for this Reason he mentioned the Culpable: But Luke having a design to teach that it was unfit that such as were baptized and made the Children of God, should be subjected to Sin, he computed the blameless Lineage of *Nathan*, and for this reason doth not mention *Jechania*, and the like of him.

Aphricanus and Eusebius place Malchi in the third place from the end, as also *Mathan*, who is written before Joseph; *Joseph the Son of Eli the Son of Malchi*: But in the Syriack Copy of Luke, remaining with us, he is set in the fifth place, *Joseph the Son of Heli, the Son of Matthath, the Son of Levi, the Son of Malchi*. Moreover Aphricanus placeth Fifty Persons in Luke from Abraham to Joseph, and in the Syriack Copy of Luke there were Fifty six, and it is necessary to enquire after the Truth.

Gregorius Theologus saith, There were Seventy Seven Generations from Adam to Christ according to the discourse concerning Genealogies of Luke, the Glossane and Jacobus Bartenis in the Epistle to Maron saith, That from Abraham to Christ were forty two Generation as Mathew wrote, and ac-

cording to Luke Fifty Seven. If therefore according to the Sayings of these Doctors, and according to our Copy of the Gospel, there were 77 Generations from Adam to Christ, there remain 57 from Abraham to Christ, as saith Dominus Jacobus; so that taking one from 57, *to wit Christ*, there are left 56 from Abraham to Joseph; and not fifty only, as said Aphricanus, and our Syriack Copies are true; and Aphricanus is not so in setting down only 50 persons. And this also we are finally to take notice of, that in the Syriack Copy, there are written 55 persons from Joseph to Abraham, and not 56, as said Theologus, and Jacobus Batanensis; and we are of opinion, that the Scribe omitted one Name, and so it was left out of many Copies, computing the Names from Christ to Nathan the Son of David. In the Greek and Syriack Gospel, there are found but 42; so, that adding thereunto 14 Generations from David to Abraham, they make up only 56, and not 57, as said Jacobus; which being all put together, amount to 76, and not to 77, as said Theologus, there being one Name forgotten about the Middle.

And the Nativity of Jesus Christ was thus: For our Lord is called in Scripture by 52 Names; whereof some agree to the time before his being made Man, as the Word, the Son, Splendor and the like; and some to the time of being made Man, as Jesus Christ; and some denore his Union, as Emanuel, so called from the Divinity and the Humanity, which Word Emanuel is Expounded, *God with us*.

Here it behoves us to inquire, what the Name Jesuah signifies? We say, That Jesuah is an Hebrew Name, and with us imports a Redeemer; but the Grecians call him *Jesus*, and say, that it is Expounded *Healing*; therefore he is a Redeemer, because he Redeemed his people from their Sins; and he is *Healing*, because he *Healed* and Cured those who lay under the Calamity of Sicknes and Diseases; and Moses imposed first the Name on Joshuah the Son of Nun; and he was a Type of Christ, and was at first called Hoshea; and as this Name was imposed from verity of Fact, so the Name *Emanuel* signifieth this, that by Birth from a Woman, *The Word of God was with us*. The Word Christ teacheth us, That as Man he is said to have

have been Anointed after the manner of Men, as the Name Jesus signifieth, that he Revived and Redeemed us; wherefore the Names of Jesus, Christ, and Emanuel, are the same in force of Understanding; Moreover, The Name Christ signifieth an Unction in Christ, a certain kind of Election.

The Ancients had three sorts of Anointing, first Parabolically with Oyl, as Kings and Priests; Or *by Grace*; That is to say, by the Spirit in an hidden manner, as Prophets and Priests; or for Honor and Distinction by direction of Actings, as the house of Abraham, Cyrus and Hazael; and the name Anointing is used in seven manner of ways. First, For quantity; as what is measured by Cubits, or Palms, and as the Angel measured Jerusalem a thousand Cubits, and *as with a Span measureth he Man*. Secondly, For Grace, as the Prophets, who were Anointed privately with the Spirit: Thirdly, for Oyl, as the Kings and Priests were Anointed with Holy Oyl, and Men likewise with ordinary Oyl. Fourthly, in the way of Honour, as it was said of the House of Abraham and Isaac, *Touch not my Anointed*. Fifthly, by way of Distinction, as they who are set apart to do somewhat by Direction, as Cyrus and Hazael, who being seperated for a design, were called *Anointed*: Sixthly, for Faith, as, *That which is of Faith, and Baptism is as the Body of Christ*. Seventhly, for the Holy Ghost, even as the Word Anointed his Body, that is with his Godhead and with his Spirit; for the Christ whom we Worship, we do not call so, as the Man born only of Mary, and afterwards Anointed by the Spirit, and Sanctified, as the *Hereticks* say; but we call Christ the Word of God, who was begotten of the Father from Eternity, and we call him Christ, because he vouchsafed to be Anointed with the Spirit, and to be Sanctified in the Flesh, and as his Nature was high and above the Birth of a Woman of Passion and Death; and yet vouchsafed to be born, and to suffer, and to dye in the Flesh for us; so did he take upon him to be Anointed with the Spirit, being the Giver of it, and Holy in his own Nature, he was pleased to receive the Grace of the Spirit, as not needing it, and therefore receiv'd it, that he might bestow it upon us. And in all things he was the beginning to us as the Second Adam, according to the

the saying of Paul, *That by his means he might give us the Holy Ghost.* Moreover, we call him Christ, because the Spirit descended into the Womb of the Virgin, as the Angel said; and this Spirit framed the body of the Word of God, and Anointed and Sanctified it, and so the Word was United to this Body; and this the Spirit did, not that it was unable to frame and Sanctifie the body out of the Womb, but that it might be known, that he that was born was God coequal in Nature with the Spirit, who formed and Sanctified the body, and not meer Man. Again the Spirit formed the body of the Word, and Sanctified and Anointed it, that the distinctions of persons in the Trinity might be made known. It was the Fathers pleasure the Son should be incorporated, and it was the Holy Ghost who made him a Body, in that he formed his body of the Virgin: The same Order was observed in the Creation. The Father commanded things to be made, and the Son made them, and the Spirit finish'd and accomplish'd them. Furthermore, the Father said *Anoint*, and the Son was Anointed; and the Spirit supplied the place of Oyl; wherefore we call the Word of God *Christ* or *Anointed*.

Again, we call the Word of God, Christ, for two Reasons, and the first is, for that he vouchsafed to be Anointed in the Flesh by the Holy Spirit, tho' equal in Nature with the Giver of the same; Secondly, because the Holy Ghost Anointed and Sanctified his body, being United to the Word: Moreover, this Name Christ teacheth the whole Doctrine of the Trinity, it was the Father who Anointed, the Son who was Anointed, and the Holy Ghost was the Oyl or Unction; he who said, *That Christ was made Man Naturally*, and that he was Anointed by the Spirit for Sanctification, let him tell us, where he was Anointed? if before his Conception? he had then no body in the Womb of the Virgin; and behold, it is not written that he was Anointed at his Baptism; but behold, he was called Christ at his Birth: Some Hereticks there are, who say, that Jesus Christ signifies one made Man, against whom we say, that Jesus Christ signifies the *Word of God*, not as he is God alone, but as he is made Man. Again, The Name of Jesus Christ doth not denote Man from Mary, nor God and Man together, but the
Word

Word of God, and it is most certain from hence ; for Jesus saith thus to the Jews, *Him whom the Father sanctified and sent into the World, do ye say, Thou art a Blasphemer ?* Who therefore was he who was sent from the Father, Man ? Or God and Man together ? Or the Word ? as saith Paul, that *God sent his Son, and he was made of a Woman*. Therefore he who was sent to the World is the Word which was from the Father, and he is called Jesus, and is the same who is said to be Sanctified, and not meer Man, neither God and Man together, but the Father Sanctified the Word by the Holy Ghost who Anointed him ; not as he is God, for so he is equal to the Father, and the Spirit, and the Giver of Holiness ; but as he was made Man for us. Moreover, Christ said, before *Abraham was, I am* ; who therefore was before Abraham, the Man who was of Mary ? or God and Man together ? For the Man who was from Mary was so far from being before Abraham, that he was not before Mary, but after Mary, being born of her ; 'tis certain therefore, that the Word of God who was called by this Name of Jesus Christ, was before Abraham.

Furthermore, Jesus said to the Jews, *What say ye concerning Christ whose Son is he ? They said unto him the Son of David, and he said unto them, How did David call him in the Spirit Lord ? for he said, The Lord said unto my Lord, sit on my right Hand ; if David called him Lord, how was he his Son ?* he therefore who is the Lord of David, is the Man from Mary, who as yet was not in the time of David, nor Mary of whom he was born. Either he calls Man and God together Christ ; for he calls one in the singular Number, *my Lord*, and not many Lords ; it is therefore certain that he calls the Word of God coequal with the Father in Nature, Lord, according to this, *The Lord sent down Fire from before the Lord on Sodom* ; and according to this also, *There is born unto them to day a Redeemer, who is the Lord Christ*, wherefore he calls him Christ ; again, it is written, *That thy Throne is for ever and ever*, after he had called him God, and said, *Thy Scepter is for ever and ever*, that is to say, there is no end or term to his Kingdom ; he said, *God hath Anointed thee*, that is, the Father hath Anointed the Word of God by the Holy Spirit. but not as God,

but as he was made Man ; and accordingly as the Word said, *He whom the Father Sanctified and Sent*. Moreover, the Prophet said, *He hath Anointed him above his Fellows*, that is, he hath Anointed him above us, and above the Prophets and Apostles, and others who are Anointed, for all Men who are Anointed of the Spirit, receive what they stand in need of ; but the Word being Sanctified and Anointed with the Spirit, received it, tho not in want thereof, but full, and a bestower thereof on others, as said John, *That of his fulness we have all receiv'd* ; and being equal in Nature, and a Giver of the Spirit, he vouchsafed to be Anointed therewith ; that by means of him he might give us his own ; wherefore the Word of God is called Christ, not for that he was Man, nor Man of Mary, nor Man and God together ; and this John confirms, saying, *There are different Spirits, some are of God, and some of this World ; every Spirit that saith Jesus Christ is not come in the flesh, this is not of God, but of the World, this being certain ; that he who came in the flesh is the Word of God ;* and John calls him Christ, and he is not Man, nor Man and God together. Moreover, Paul saith, *We have one God, the Father, from whom are all things, and one Lord Jesus, by whom are all things, and this further, that in Christ all things were created.*

Again, Paul saith unto the Philippians, *That Jesus Christ being the likeness of the Father, thought this no Robbery to be compared with God ;* what therefore is this comparison, or equality ? Who therefore is to be compared with God the Father ? the Man (born) of Mary ? or God and Man ? or the Word ? For Man is not only not equal to God, but is also a Creature and a Servant ; but the Word of God is to be compared with God the Father, because he is of the same Nature and Coequal in Essence, and did not Usurp this, but had it Naturally : Again, who was it that emptied himself ? Man of Mary ? or Man and God together ? or the the Word of God ? Man was already empty, necessitous and indigent, and the Apostle doth not speak of both God and Man, nor are there two that stand in comparison with God, and did empty themselves ; but the Word emptied himself, because he was made Man ; and he it was who emptied himself in the Flesh, without being changed.

Furthermore

Furthermore it is written * that he assumed the likeness of a Servant, he assum'd, and was not assumed; for *Man* was assumed, and did not assume, it being impossible that both of them should assume, but the one assumed, and the other was assum'd: Again, *That he emptied himself*, what is it? 'tis this, that being God, he was voluntarily made Man without being changed. Secondly, That being equal in Nature with the Spirit and Giver thereof, and had Sanctity naturally, he did vouchsafe to be Anointed by the Holy Ghost, inasmuch as he was Incarnated. Thirdly, That his Nature being High and above Passions, he took sufferings upon him, and suffer'd death in the Flesh, not as God, but as Man; yet he suffer'd natural Passions, but not culpable, Hunger, Thirst, &c. and he bore Evil and contemptible Names of Reproach, being God, and Lord, and King. And the three hundred and eighteen Fathers call the *Word* Jesus Chrſt, and not the Man from Mary, nor Man and God together, for they said, *And in our Lord Jesus Chrſt the only Son of God.*

Again we say to those (who maintain this Errour, that if the *Word Chrſt* signifies God and Man as they say, and both of them were Anointed; wherefore the Name is applicable to both) that there are three Names; the first is he who applies the Oyntment; the second signifies the Operation it self, and the third him to whom it was applied: Wherefore if the Name [*Chrſt*] signifies both God and Man, then according to their saying, Man is Anointed, and God also is Anointed; and if it be so, wherefore do ye fly from what ye say, *That the Word of God is Anointed of the Father by the Holy Ghost, as he was Man.*

Again, if the Name of *Chrſt* signifies God and Man, there seems to be two Chrſts, and not one; as the Name *Horse* signifies a *Land-Horse* and a *Sea-Horse*, and each of them peculiarly, and again both of them together, and both of them are called Horses; so then when ye say, *That Man is Anointed*, and *God Anointed him*, therefore ye call him *Anointed*, *Anointing*, and *Oyntment*, and not Anointed only. And that ye say, that Man who was Anointed, being in Union with the Word, and communicating unto the *Word* this Name of being called *Chrſt*
or

or Anointed, it were fitting that the Word also should communicate unto Man his Name of being called *One Anointing*, for which Reason we call the Word of God Christ; not that he is, but that he was made Man; and he is not Earthly who was made Man, but Heavenly who was made Earthly, as he said, *that he came down from Heaven, and was to go to his own*: The Doctors also speak in Confirmation of this, that *the Word is called Christ, and that he was anointed by the Spirit in as much as he was made Man.*

Gregory Nyssen saith, the holy Ghost calls *the Anointing of the only Son of God a Divine Word*; and a little after, *If therefore Christ be the only Son of God, and Anointing be the holy Ghost, the Name of Christ signifies Regal Authority, for Anointing is a sign of Regality, the holy Ghost also communicates of the Power.* John (Chrysostom) in his Exposition on the Gallatians, saith *he is called Jesus, from delivering his People from their Sins*; and also hints by the Name of *Christ, the Anointing of the Spirit.* Severus in the forty second Chapter against Grammaticus, *It being said after the manner of Men, that he was Anointed, We all are they who are Anointed in him, for he being baptized, we are they who are baptized in him.*

St. Philoxenus, *He is therefore called Christ, because the Father by the Spirit revealed that he was his Son by Nature, and that He is God as He is Himself; according as he said, Glorify me, O Father, with the Glory which I had with thee; and a Voice was heard, I have glorified, and will glorify; and concerning the Spirit he said, When the holy Ghost shall come, he will glorify me.*

But when was Christ Anointed? Whether in the Conception, or before he was Conceived, or after he was Born?

The Hereticks say, After he was born of the Virgin; but they are not in the Truth; and it is manifest from hence, that Mathew saith, *The Book of the Birth of Jesus Christ*, for hereby he sheweth that he was born being Christ; but some of the Doctors say, that he was Anointed before he was Conceived in the Womb, because they call his Mission from the Father his Anointing, according to what he said, *Whom the Father sanctified,*

and sent into the World, and who ascended into heaven, and brought down Christ. But we say, That the Word was Anointed in the very Conception in the Womb of the Virgin; for in as much as the Spirit descended into the Womb, and purified her, and formed of her a Body to the Word, he anointed and sanctified the Body, and the Word was united thereunto personally; and that is evident from this, *That the holy Ghost shall come, and the power of the most High shall dwell upon thee.*

And the Generation of Jesus Christ was thus] It hath been shewed to the Hearers, That Christ was to come when the Princes of the People should fail, and the Seventy Weeks of Daniel should be accomplished; here he teaches the manner of his Corporeal Birth. When thou Husband shalt hear this, do not think that he is to be born according to the Law of Nature, who prescribes a Law to Nature; and when he came to Joseph, he said, *who begat Christ*; and therefore he saith afterwards, *That the Generation of Jesus Christ was thus*; that is to say, he was not born as all other men, but this his Generation was of a new kind, and it was above the nature of ordinary Generations; wherefore he said it was thus, that he might expound the Novelty of that kind of Generation.

When Mary his Mother was espoused to Joseph] They were Espoused, but without Marital Conjunction; and before such Association she was found to have Conceived, wherefore did she not Conceive before she was Betrothed?

That this matter might be concealed from the Prince of the World; for Satan did not know from the manner of his Nativity, that it was God who was incarnated; for St. Ignatius saith, *That this Prince Erred in the Virginity of Mary, and in the Birth and Death of Christ.*

Again, Mary did not conceive before the Espousals, that the matter might be concealed from the Jews, and that the Virgin her self might be free from punishment, that under the name of a bounden husband, she might not be stoned as a whore, and because the Genealogies were not written in the name of women, therefore she assumed the name of a Spouse.

Before they came together, he saith, that she was found to have conceived, but not before her coming to his house, for she was

K in

in his house, for also the Sons in Law of Lott dwelt in his house, and Jacob dwelt with his spouse in the house of Laban, and so the Virgin dwelt with Joseph in his house; for it was the Custom for Women betrothed to dwell with their Husbands for the space of three years, and afterwards they came together, to shew thereby that they came together not as overcome of lust, but for the procreation of Children, who reputed them as the Reward, Wages, and Fruit of Righteousness.

She had need of a betrothed Husband, that he might be an Help and Protection to her from the Jews, who observing her to be with Child, might have thought her to be with Child by her reputed Husband, and so forbear to stone her; and that he might flee away with her, when Herod designed to destroy the Child; and that the Virgin might not suffer disgrace; for it was a shame for a Woman to remain without a Husband among the Jews, as said Isaiah, *Onely let us be called by thy Name.*

Moreover, whoever was a Votary amongst the Jews, was Unmarried; and the Virgin being a Votary, espoused Joseph, being well stricken in years, that no thought might arise against her, like to the common desire of an Husband amongst Women.

And it is manifest from hence, that Joshua the Son of Nun, who was a Votary, did not redeem himself for a Price, and therefore took no Wife.

But to what kind of Betrothing was she Espoused?

Gregory Nyssen, St. Athanasius, and Jacobus Auriensis, say, It was by way of Custody, and that by Command of the Priests, because she was a Votary; and it is known from this, that in one of the Copies it is written, that *she knew not man*; but Jacobus Sarugensis, and St. Severus, say, that she was espoused in reference to Marriage.

Before they came together] That is to say, they had scarce associated, or had almost associated, when this Miracle prevented Concubition; And moreover, it is known, that he espoused her as to Marriage, because that when she conceived, Joseph was not accused as one who had violated his Vow to God, for Joseph was not far from association. *She*

She was found to have Conceived] That is to say, she appeared to Joseph to have Conceived. Perhaps, some one might doubt where, and how ; for it is the nature of *Women* to Conceive from *Men* ; but she Conceived without knowledge of humane Consociation ; But he briefly resolves the doubt, saying, *From the holy Spirit*. In that he said the *Spirit*, he shews that she did not Conceive of any other humane Consociation besides Josephs; and in as much as he said *the holy Spirit*, he shewed that she did not conceive of an ordinary or accidental Spirit ; for sometimes *Women* conceive certain kinds of Accidental Winds, as said Isaiah, *They conceived and brought forth, as they who brought forth Windes*. The word *from*, is said in many senses ; *naturally*, as the Beams are said to be from the Sun ; by way of generation of what is generated, as the Son from the Father Eternally ; Efficiently, as a Stool from a Joyn-er ; by way of Creation, as the Creature from the Creator, and other ways : But here the words, *From the holy Spirit*, are taken efficiently, for the Body was framed and made by the *holy Spirit*, and so the Word was united thereunto, and by the holy Ghost, that is to say, the Spirit of Omnipotent Power, who from the beginning framed the first *Man* of Earth without Copulation, and took Eve out of his side, and made the Rod to bud forth, and made Waters spring from the Rock, and from an Arid, that is to say, a dry Cheek, and from a Tree a Ram, and from a Root Children ; and here he of the Virgin framed pure Body for the Word of God.

Furthermore, This Body united to the Word was from the Virgin, because she afforded whatever Women contribute to the framing of a Body ; and he was from the Spirit, because the Spirit supplied the part of a Man, and created it, framed it, and anointed it ; and the Word was united personally to the Son. But thou when thou hearest that the Spirit did this, believe, and be confirmed, and do not curiously enquire : Nor were Gabriel, and Mathew able to say, how this was done ; for, it was a miracle beyond Comprehension, they declared onely who did it, but how it was done, they were not able to explain.

St. Cyril : It is demanded, when the Word was to be conceived, and incarnated of the Virgin, why was it that the holy-
Ghost

Ghost for that cause should come unto her, that he might take from her that Curse, *In sorrow shalt thou bring forth Children*, and that he might purifie her, and Sanctifie her, and fill up the place of a Man, and constitute into one person with the word this holy body, and that he might receive it first.

Joseph was a just Man, and unwilling to put her to Shame. It is therefore here called Justice, not to defame, or disgrace a Man, and he who hath one Species of Justice, is justly said to be just, and here he doth not call just, one that is Adorned with all Vertues, and behold Justice was contrary to the Law, which saith, *Thy Hand shall be first upon her*; he knew, that either she was Innocent or Faulty; if Faulty, it was his Duty to put her to Shame, and to Accuse her; and if Innocent, to keep her with him, and to be careful of her; but he was Just, and Merciful, his Justice did not permit him to maintain a Whore in his House, and Pity Counsell'd him to dismiss her privily, and therefore he thought to send her away privily: And therefore he thought to send her away secretly, that he might not seem to cohabit with a guilty person, or to be a Transgressor of the Law. And he sent her thus privily away, as having compassion on her, that she might not be disgraced, and condemned to death.

Again, he was Just in this Respect, that he did not Disgrace her, because he knew no Sin in her.

Moreover, for that he had heard of Elizabeths being with Child, of Zacharias loss of Speech, and of John's Exaltation, and he thought also that this was a Miracle, and therefore he did not repute her a Whore, though he did not detain her as Righteous.

Others say, That there is said to be a two-fold Justice, the one is that which gives unto every Man according to his doing, the other is Grace, which doth not Revenge Offences, but forgiveth. So one is said to be Just two manner of ways, the one is of the Law, who giveth blow for blow, the other is of the Gospel, who Blesseth him who Curseth him; such a Righteous Man was Joseph, who in his Mercy, which was his Justice, was minded to send her privily away.

He was minded to send her privily away, when as the Jews knew nothing hereof: When he discerned that she was with Child, he demanded whence she came to be with Child; and she answered of the Spirit: But he stood in doubt, as saith Jacobus Batenensis; if it were from the Spirit, he ought not to come near unto her; and if from an Adulterer, his Righteousness was not to be joyned with the Body of one guilty of Fornication: He was minded therefore to dismiss her privately that the Jews might not put her to death, and that he might not be guilty.

Others say that Mary said nothing unto him, as knowing that he would not believe her words, for it was a wonderful thing; and moreover, that he would be troubled in mind at the hearing of it; she was also perswaded, that he who was pleased to be incarnated from her, would plead her excuse, and she thought it not decent to reveal such a mystery as this that the Angel had whispered unto her; he that is faithful in his spirit conceals a matter.

Whilest he meditated on these things, that is to say, to dismiss her privily, that the Jews might not take notice and stone her, and that she might not be blamed.

There appeared unto him in a dream the Angel of the Lord, and said unto him. Wherefore did not the Angel appear manifestly to Joseph, as he did to Zachary, to the Virgin, and to the Shepherds? Because he was one ready to believe, and needed not a manifest Vision; as witnesseth this, that he doubted not after the Vision of the Angel; he appeared likewise to the Virgin, by reason of the difficulty of the thing; and for that it was supernatural to the Shepherds also, because they were rude and simple Persons: For Dreams are manifested in sundry kinds, either from God, as the Dreams of Joseph, of Pharaoh, and Nebuchadnezzar, and Daniel, and of Pilate's Wife; or from Satan, as the imaginations of Phancy, by an Operation transporting the Soul out of a correspondency with the Body, not differing from the Phantasms of Sleep, and offending the Brain, as also the Spirits, and stupifying the Understanding, which they call Frensie; or from the Cogitations of the day, as whatsoever a man doth, or meditates on in the day, occurs to

him in his dream, or from some predominant Temper, as say the Physicians; for if Blood be predominant in a man, he sees slaughter, and effusion of blood; and if Melancholly, he sees darkness, and caves, and solitary houses, and all things that import fear and terror; and if Phlegm, he sees rain, rivers and running brooks; and if Choller, he sees fire, the Sun, the Sun Beames, and conflagrations, and in other manners are dreams seen.

Joseph's Dream here was from God : Wherefore did not the Angel come unto Joseph before he meditated on these things?

We say that he permitted him to put her away, that he might not doubt, or be like Zachary; but when as she had conceived, and the Angel soon made faith thereof, he easily believed; but Mary therefore held her peace, and did not publish it, because she conceived he would not give credit to her words; for that the woman was already subject to capital punishment, if he had heard such like a matter.

The Angel came to the Virgin before she conceived, that she might not be surprized by the change of condition, for, if she had conceived without having had notice thereof before-hand, she not knowing from whence she did Conceive, had murdered her self, that she might have escaped from reproach, or had dyed for grief; but he did not come before to Joseph to tell him of it, as he did to Zacharie, because he would not have believed, and the same would have happned as in the case of Zacharie.

Moreover, he hearing that it was from the Spirit, he had fled from her as from a descending fire; and had not dwelt with her.

And moreover, it was fitting that the Mother of the Child should perceive it before others.

Joseph the Son of David, he calls him the Son of David, and not the Son of Jacob, or the Son of Heli. according to the Law, to put him in mind of the Promise made to David, and that it was he who had the Promise, that he should spring from his Seed, as is said by the Prophets.

Fear not to take Mary thy Wife, by the Words *fear not*, he exempted him from fear; for, Joseph was afraid that he might have sinned before God, in taking unto him an Adulterous Wife. but the Angel encourages him in taking away the doubt which he had in his mind, and shewed that he was sent from God.

To

To take Mary, That is to say, to keep her with thee, for in thy Resolution thou hast sent her away, because God now delivers her unto thee, and not her Parents.

Thy Wife, He calls her his Wife, to signifie, that she was not an Adulteress, for, had she been an Adulteress, he had not called her his Wife; for it is certain, That one is called a Mans Wife, rather from betrothing, than Consociation; for, though a Man accompany himself with an Adulteress, she is not called his Wife; neither doth he perswade him to approach unto her, in saying, *Fear not to take her*, but he said unto him, *Thou shalt not fear to come near unto her*, as conceiving her to be an Adulteress; but as thinking her to have conceived from the holy-Ghost, Sanctifie thy self before thou approach unto her.

Again, He calls a Spouse a Wife, as it is written in the Law, and as the Scripture is used to call one but betrothed Son-in-Law; and as he called Mary the Mother of John before she bore him. So doth the Angel call Mary the Wife of Joseph, though he knew her not: the Angel doth not threaten Joseph as he did Abimelech, because the Administration to Joseph was great, and much differing from the other, and Joseph was confirmed by him, who revealed unto him his thoughts, and by the promise which he made to David, and by the Testimony of Eisaiah to the House of David, and from the Majesty of the Generation, and over and above these Considerations, he added a Declaration whence she Conceived.

For he who is begotten in her, is from the Holy-Ghost. The Power therefore of the Most High, that is to say, *God the Word*, being to be United to the Flesh dwelling in the Virgin, the Holy-Ghost first Sanctified the Word, and framed into one Person with the Word, his Holy Body; for always the Spirit creates with the Word, according to this, That by the Word of the Lord they were made; and, Thou sendest thy Spirit, and they are Tormented: for these Words, *Begotten in her*, in this place signifie as much, as Conceived in her, for if the Word Birth, or Nativity, be said of remote things as this, I know not what to morrow will bring forth, and the rest of
other

other, the like places whereof we have spoken formerly, it is certain, that Conception may be spoken of Nativity.

Moreover, to shew, That this Child was not of the Seed of Man, nor yet of Maries own Concupiscential Seed, but of the Holy-Ghost, and of the Virgins own Body, for he saith, *Born in her*, and not *from her*; for, he doth not speak a Man newly created, but of God Incorporated, for we, because we took beginning from our Mothers, are said to be from them, as having had no other being before, but he, because he was before, yet Conceived in her, and not Born before; the Angel said, *in her*, but the Words *from her*, are said of meer Man, who derived his beginning from a Woman, and because he had no being, 'tis said, that he is born from her; and *in her*, is said of God, who was from the beginning, and dwelt in the Virgin; therefore, because it was God, who was Incarnated, the Angel said *in her*, who had an Eternal being beyond all times, and because he was incorporated, he said, that he was born in her. Concerning the Word *from*, we have before set forth how many ways it is taken.

Of the Holy Ghost; that is to say, as his Creature; and his work, for the Body of Christ is from the Holy Ghost, not by way of Generation, for whatever is Generated, is Flesh from Flesh, and whatever is from Spirit, is Spirit, though not yet naturally, for it is above Nature, when the effect doth not participate of the same Essence in Generation. It remains therefore, That he was from the Spirit, as his Creature. Saint Severus, For the Spirit made the Child, after the manner of one who gives Shape and Figure to things.

But Mary contributed without deficiency whatever belongs to women of their own nature to contribute to generation without deficiency, except sin and Concupiscence, because Adam and his wife fell by Concupiscence of the Tree, therefore the being and generation of their children was also by Concupiscence; and God the Word being minded to renew our decayed inveterate nature, it was fit that there should be nothing of Concupiscence in his conception.

And shall bring forth a Son He did not say, *to thee*, because he was not born to him, but to the whole world, and again, because

cause he had nothing to do with his generation he did not say, to thee.

And thou shalt call his name Jesus That is to say, though he were not his own Son, yet for as much as fathers imposed names on their Children, I give thee authority to impose a name on him, that thou mayest not be made a stranger to the Administration: And it was said of Joseph in the Masculine Gender.

Thou shalt call his name; but Luke said that the Angel spake to Mary in the feminine gender, *Thou shalt call;* and these are not contradictory, because it is the part of the Father and the Mother to give names. *Jesus* is expounded *Redeemer*, and that we might not think him to be a sensible Saviour, and that he was to free us from bodily bondage he *sayed*,

For he shall quicken his people from their sins, he did not say, who shall *redeem*, for he came to revive those who were dead in sins; and he did not say the Gentiles, that Joseph might not be grieved at the passing of a Redeemer from the Jewes to the Gentiles, as it happened unto Jonas. But the Intelligent know that not only the Jews, but also all they who imbrace his knowledge, are his people, according to that, *The Gentiles shall expect him.*

But how did he save his people? By Faith in him, and Baptism, and Repentance.

Moreover in as much as he said *his people*, he gave notice before hand of his power and coequality with his Father, calling the people of the Jewes, *his people*; as also he is said to be Father of his people; for these two things belong to God and not to man, that the people should be his; as it is written, *That the People of Israel is the Portion of the Lord*, and to quicken his people from sins; as said the Jewes, *It is God only who forgiveth sins*; wherefore Christ is God who was made man.

All this was done; that is to say, because Joseph wondered at this matter, he said, *All this was done.* And what was all this? The Virgin who conceived without carnal Copulation, God, who became a humane Child without being changed, the middle wall of Partition broken down, Reconciliation made between God and Man; and ye are not to think this as a new thing,

thing, for it was manifested many Ages past in Types and My-
steries; and therefore he saith,

*That it might be fulfilled which was say'd of the Lord by the Pro-
phet; that is to say, The Angel doth not let this down as the
cause, as if a man should say, that the Lord did this because
Esaiah say'd it, but because what he was to do he signified unto
Esaiah, and he prophesied; for by this, What was say'd of the
Lord, he signifies, That these were the Words and Speech
of the Lord; and by these words, by the Prophet, he
declares that the prophet was the Organ of the Lord; that
although Esaiah spoke these words, yet they descended from on
high: And he produceth this Testimony, to teach that this
Administration was anciently promised, and to make it clear
that the Conception of the Virgin was not adulterous, but as
Isaiah prophesied, Behold a Virgin shall conceive; and if it
chance that thou shalt forget the Dream when thou shalt
awake, in remembring the words of the Prophet, thou shalt
call to mind the Vision.*

For behold a Virgin shall conceive, and bring forth a Son: A
Jew will say that other Interpreters render it a *young Woman*,
and not *Virgin*: Unto whom we say, That the Seventy Two
are true, and more to be relyed on than all other Interpreters,
first of all for their Number, their Truth, and Agreement of
their Words; secondly, because they made their Interpretations
long before the coming of Christ, and are free from all suspi-
tion of Fraud; but those Interpreters who followed after, are
of less esteem, because they interpreted after Christ, and being
in Judaism hated Christ.

Moreover, these words, *A Virgin shall conceive*, the Lord
gave as a Sign unto Achaz, and how had it been a sign that a
young Woman should bring forth with carnal knowledge? For
a Sign is a Work above Nature.

Furthermore, the Scripture usually calls Virgins young Wo-
men, for it saith, *The young Woman went forth to fill Water*; and
in *Deuteronomy* it is written concerning a Virgin that is cor-
rupted, *The young Woman because she did not cry out*; and the
young Women were Virgins whom the Benjamites Ra-
vished.

And

And they shall call his Name Emanuel, which is interpreted God with us. He did not say, *Thou shalt call*, but *they shall call*, that is to say, from his Works it shall be known, that it is God who came unto us, who shall converse bodily with us.

Which is interpreted ; that is to say, *Expounded*, and he hath been called Emanuel by approved Doctors, and Doctors are Men ; and this is like to that of Zacharie ; behold a Man, and his Name is a *Branch*, or *Splendor*, where also from the matter of Fact it was known, that he was the Light and Splendor which arose to those who sate in Darkness, though not by Name so called.

And if the Jews shall say, That Christ was not called Emanuel by Men, let us ask them, when was Eisaiah called by the Name of, *Swift to Captivity, and given to Prey* ? But they cannot shew it unless by matter of Fact ; because of the Captivity and Prey which happened in his days, he might have had that Name.

It is Written also concerning Hierusalem, That it shall be called the City of Righteousness, and the City of Fidelity ; yet we have observed it not to be so named, but it retained the Name Hierusalem, though from matter of Fact it might have been denominated from those two Qualities.

In like manner it is as to Emanuel, whom the Prophet Names so from matter of Fact ; That is, because he conversed with us bodily ; for it is the Custom of the Scripture to use the thing done instead of a Name : Emanuel signifies God who conversed openly with Men ; and if they shall say, that he also conversed with the Just, according as he said to Jesus ; *as I have been with Moses, so will I be with thee*, by way of Assistance, and is not there called Emanuel ; We say, That here he speaks concerning his bodily Nativity, being made Man, and conversant with us on Earth.

Moreover, The Angel said Emanuel, that is to say, *God with us, and not God with him*, as Wicked Nestorians would have it, for the Word is not only United to one Man, Framed, Assumed, and Segregated, but also hath drawn and collected by the power of his Operation, our whole Nature into Union with himself.

When

When Joseph arose from his Sleep, he did as the Angel commanded him ; that is, he Teacheth us by the Obedient Conscience, and awakened mind of Joseph, in that he did nothing indiscreetly, and readily obeyed Divine Pleasure, and was very desirous to get an Excuse for the Virgin.

And he took his Wife, and knew her not ; he calls her his Wife, that the present Mystery might not be disclosed, and to prevent an Opinion of Adultery ; it being the custom of the Scripture to call the Spouse Husband, according to that, If there be a young Virgin betrothed to an Husband ; behold, she calls the Spouse Husband, and commands him to be Stoned who abused her. This, That he knew her not, He speaks of commixture by Carnal Conjunction.

Until she brought forth her first born Son. This Word *Until*, is taken three several ways, signifying either a fixed term, or the ceasing of things, or an indefinite term ; a fixed term, as this, The people removed not, until Miriam came into the host, after she was Cured ; in token that after her coming, the people did remove ; and according to this, *The Scepter shall not depart from Judah until he shall come whose it is ;* and it is known, that after his coming, then the Scepter, that is, *the Kingdom, departed ;* it signifieth the ceasing of things, as this ; hitherto the end of the Speech, And Eliah walked in the strength of the Meat to the Mountain, and it is certain, that he rested after he came to the Mountain, and that his Discourse ceased after he had spoken, and that there was an end and term to his Speech.

Sometimes it is spoken indefinitely, and as an unfixed time, according to this, *The Raven went forth, and did not return until the Waters were dried up,* and it is certain, he returned not after the Waters were dried up ; and it was said to Jacob, *I will, not forsake thee, until I shall do for thee what I have said ;* and afterwards he forsook him not. *And Malchil brought not forth until her death,* and if, whilst she lived she brought not forth, much less after her death : and, And behold I am with you untill the end of the world, is he therefore afterward to forsake them or be remiss ? No. And these words, *Thou art Lord from generation unto generation,* do not impose an end to God, and

and this Expression, *amplitude of peace until the moon shall pass away*, doth not infer an end to this beatitude; and, *Christ shall reign until he shall put all his enemies under his feet*; and, it behoves him that the heavens contain him until the end of times; Is he therefore thereafter to be cast out of heaven, or to become a Stranger to his Kingdom? No, wherefore the Word *Until*, in these, and other the like places, are not spoken definitely.

In like manner the Word *Until*, is not so to be understood in this place, as if he knew her after she brought forth, but that he knew her not, and it is of a sence unfixed to term, and of an indefinite signification.

Moreover, This word *Until*, is not to be understood by way of distinction, as if before she brought forth he knew her not, and that he did know her after she brought forth, that is to say, *עד* being the same with *עד* it being the custom of the Scripture to use this Expression; and that Joseph did not approach unto her, is evident from the honour due unto her Son, and that she was an Habitable to the Spirit, and that she received the Vertue of the most High, and that she was the most blessed of Women, and that it was indecent that she should bring forth with pain and curses.

For all these and the like Reasons, he durst not approach unto her; it is also certain from hence, that our Lord in the time of his Passion commended her to his Disciples as a single Woman.

Others say that the Word hath a twofold signification: For, First, It signifies the knowledge of Carnal Copulation, as Adam knew his Wife Eve.

2dly. It is taken for Knowledge properly so called, according to this second sence it's said (in words of the same derivation) *And there was none who knew me*; according unto that of Simon to our Lord, *Thou knowest*; and we say, That this which the Evangelist said, *He knew her not*, is as much as if he had said, He knew not that she was the Mother of God, until she had brought forth her Son, and he had seen the Miracle of the Angels, and of the Shepherds, and of the Star, and of the Wise Men.

That she remained a Virgin after she brought forth, is evident from the common opinion of Men; for as God being

born of her was not changed, so the Virginity of her who bare him was not lost, for she was not corrupted; for the Scripture calleth her *The Undeiled in Marriage*; and Zachary in the Temple ranketh her with the Virgins.

The Heretick saith, *If he did not dissolve Virginity, neither did he assume a Body; and if he did assume a Body, therefore did he dissolve Virginity in his Exit.*

And we answer, That if God confirmed the Mother of God a Virgin, so that she remained in Virginity after bringing forth, it was also a Miracle that she being a Virgin did bring forth: And if thou requirest proof or illustration, hear how he came forth of the Sepulcher unopened, and entered into the Parlour being shut up: So he came forth of the Womb not prejudicing Virginity.

Furthermore, that a Body penetrated a Body without any open passage, we have shewed many ways, as Eves coming out of the side of Adam, the Waters which flowed from the Rock, the Waters which sprung from the Jaw-bone of an Ass, how much rather then did he who is incorporeal, come forth in his Birth from the Virgin, without corrupting of her Virginity?

Her first-born Son: Not that she brought forth any one after him, but he is called the *first-born*, because he was first in Generation, for the Scripture is used to call him the *first-born* who openeth the Womb, according to that, *Every one who openeth the Womb, shall be called Holy.*

The Scripture calleth one the *first-born*, before he have Brethren; so our Saviour: Altho' Josés, and James, and others, were called his Brethren, yet they were not called so as being born of the Virgin, but because they were the Sons of Joseph by another Wife, and they were in the way of his dispensation called his brethren, as Joseph was called his Father; and Christ is say'd to be first born, four several ways, first as saith saint Matthew by opening the womb, and he doth not call him *her* first born onely, for he was not onely the first born of Mary, but of all creatures.

Secondly, first both of the whole creation, for he is first born by nature, because all creatures were made by him.

Thirdly

Thirdly, the first born of many brethren, because he hath many brethren from baptism, that is to say, Regeneration.

Fourthly, the first born from the dead, because he was the first who arose to Immortality.

And *she* called his Name *Jesus*, that is to say Redeemer, as said the Angel; in the Greek it is in the Masculine Gender, as if Joseph called him so: We have already shewed that it was the part of the Father, and of the Mother to impose names on their Children.

He was born of a Virgin, and not of a married wife by marriage consummated, that it might be known that God was made Man, and not mere man deified; for to be born of a Virgin was of God onely, and that the Heathens might not conceive he was a meer man who was born of a woman who had known a Man.

Moreover, because we were made guilty by Eve; it behoved that we should be made righteous by a Virgin; and as the Word was born of a Virgin above nature, so also he begat us from baptism above nature.

And how could a Virgin bring forth? We Answer, that what things are impossible with us, are possible with God; and in Luke we have written fully concerning this Matter.

Wherefore was he born of a Virgin betrothed? That Virgins might not be Exalted above married women, and that it might be known, that marriage was commanded by God, and not by Satan, as the Heretick Manes taught.

Christ is known to be God from hence, that his nativity is not written as others are, and for that he was begotten without Carnal Copulation: And because he was Incorporated by the Holy-Ghost, and for that he was born of a Virgin who kept her Virginity, for that he Accomplish'd Promises and Prophecies.

Moreover, for that he reviv'd Men from their Sins, for that he got a Name before he was born, and for that he was called Emanuel, which is Interpreted, *God with us*; for after Mathew had finished his Discourse on the kind of his Nativity, he begins to shew, how he was Born, and what things were done at his Birth, which do not a little manifest his Majesty and Deity.

C A P. 2. *Mathæi.*

AND when Jesus was born in Bethlehem of Judah, in the days of Herod the King. He therefore sets down the Region, that is to say, the Place, and the Time, and the Person, and Authority, that by all these he might teach us, that the Prophecies are fulfilled; and he mentions the place to put us in mind of that of Micah, *And thou Bethlehem Ephratah*, and that he might make it known that he was the Son of David, who was Taxed in the City of David. He set down the time, and person of Herod, to shew that the Weeks of Daniel were ended, and that Christ was come, and the Authority of Herod, to signify, that that Prophecy of Jacob was accomplished, *The Scepter shall not depart from Judah*. We are to take notice, as to the Name of Bethlehem Ephratah, that Caleb the Son of Jophena, when his Wife died, he took to Wife a Widow, who was called Ephratah, and he took for an Inheritance from Joshua the City Cobedth, that is to say, Honourable and Illustrious; and he added unto the City Cobedth, a second City, which he Buildd, and called it Ephratah, that is to say, Fruit-bearing, after the Name of his Wife Ephratah, and he begat Sons of Ephratah, and the first he called Lehem, afterwards he begat Amor, and other Sons, and for the Love which he bore unto his Son Lehem, he Buildd a Third City, which he United and joyned to the two former, and called it Bethlehem, that is, The House of Lehem, or the House of Bread.

Moreover, it is fitting to take notice, That Kings Reigned from David to the Captivity, and after the Captivity the High Priests Assumed the Government, who were of the Tribe of Levi, but their Genealogy was deduced from Judah, by reason of the commixture of the Tribe of Levi; especially of the High-Priests with the Royal Tribe of Judah. Afterwards, when Aristobulus and Aurkay being brethren, contended with one another for the Chief Government, after much conflict
who

who should take up the Government, at last the Kingdom remained in Herod the Askalonoite, and he confounded the Book of Jewish Genealogies, for he was no Jew, and he put the Stole of the Priesthood under his Signature, that is, under his Seal.

In the time of this Herod, Christ arose, when the Kings and Rulers of the people were ceased, according to that, *The Scepter shall not depart, &c.*

In the time of these brethren *Aristobulus*, and *Aurcanus*, the Kingdom ceased from the House of David, and Herod Ruled, and Christ came, whose the Kingdom was; in the thirty fifth year of this Herod our Lord was born, on the fourth day, others on the sixth day, others on the first day of the Week, at Night, before Cock Crow, about the time that he Arose from the Sepulcher, and is to effect, the Resurrection, on the twenty fifth of *December*, and the three hundred and ninth year of the Greeks. In other Copies it is Written the Seventh, which is the forty third of *Augustus Caesar*, he was born of the Virgin, being then thirteen years of Age, and she died in *Ephesus* being Aged fifty one years, and John the Evangelist, and his Disciples buried her; and at the time of the Birth of our Lord *Cyrenus* the Governour was sent, and the Wise-Men came in the Month of *Nisan*.

Mathew omits her putting him into swadling Cloaths, and her laying him in a Manger, the Angelical Hymns, the Circumcision, and other things, and writes only of the coming of the Wise-Men, from whence is made known the fraud of Herod, the Murthering of the Children, &c.

The Wise-Men came from the East to Hierusalem, and said, It is to be enquired therefore, of what Nation were these Wise-Men? *Eusebius*, and *Gregory Nyssen* say, that they were of the Sons of Balaam; *Jacobus Auriensis*, that they were of the Progeny of Elam, the Son of Shem; others, that they were descended from the Kings of Sheba, and Seba, as David said, *They shall bring Gifts unto him; and they were Men of Note, and came from Persia*; but how many were they? Some say they were three, in respect of the three Offerings which they made, and that there were with them a thousand Men,

and

and therefore Hierusalem was troubled. Jacobus Auriensis saith, that they were not three as Painters draw them, but twelve Princes, and that they had more with them than a thousand Men. Others say, they were eight, as said Micha, *We shall raise against him seven Shepherds, and eight Shepherds,* that is, Governours; and that they had with them a great Army. Others, that they were three Sons of Kings, and nine Noble Men of their Countreies, and that the King who sent them was called Pirsabor, and their Names,

Hidondal the Son of Artabon,

Sberhoph the Son of Godephor,

Areshock the Son of Mahedes,

Zodonad the Son of Varud,

Aribu the Son of Cosare,

Arteboth the Son of Flavilith,

Asttonbozan the Son of Shishorow,

Mahedok the Son of Hevahan,

Abirosh the Son of Tsonikeban,

Tsardonwab the Son of Beldon,

Merudok, the Son of Bil.

And there were with them about three thousand who bare Arms, and five Ships of Burthen; and when they passed Euphrates, they heard of a Famine in Jerusalem, and they left their Forces to abide about Euphrates, from Kalinikos, that is to say, Raka unto Ktesiphon, and those twelve Princes went on with an Army, consisting of a thousand Men, and carried Gifts with them.

Saint Cyril, and Johannes say, That Christ was an Infant, and wrapped in Swadling Cloaths when the Wise-Men found him; for, they say, that before the time of his Birth, a Star appeared to the Wise-Men, about eight days before his Nativity, as Saint Cyril saith, *to Guide them unto him.*

Moreover, They say, that it was fitting that he should be Worshipped in Swadling Cloaths, and laid in a Manger, that the Miracle might appear to be the greater.

Others

Others say, That in the very same Night and Day he was born, the Wise-Men came, and it is manifest from that which is written, That when Jesus was born the Wise-Men came. Epiphanius of Cyprus doth not Assent hereunto, for he saith, That our Saviour was born in Bethlehem, and that he was Circumcised in a Cave, that he went up to the Temple; and that he was carried by Simeon, and that he went to Nazareth, and that the next year they brought him to appear before the Lord, and then he went to Bethlehem, and thence returned to Nazareth, and at the end of two years, they carried him up again to Jerusalem, and went to Bethlehem, for they loved often to frequent this place wherein he was born, and whilst they were in Bethlehem, the Wise-Men came.

And this is clear from that which Mathew said, *And they came into the House, and saw the Lad with Mary his Mother, and they fell down, and Worshiped him;* for here he saith an House; and not a Cave; and Moreover, the *Lad* with his Mother, and not such an one as was wrapt in *Swadling Cloaths*, and in the night he appeared to Joseph, to take away the Lad, and his Mother, and to depart into *Egypt*. And hereby also he sheweth, that he was two years Old, for *Gnola* the Scripture calls one that is wrapped in Swadling Cloaths, and *Talio* Lad, one that Rowls himself, and creeps and goeth, and herewith agreeth Eusebius, and the Lord Ephraim in his Exposition saith, it was the Second year. And Jacobus Auriensis, or Sarugenfis in his Sermon on the Star, and the Wise-Men, saith, that they saw him when he was two years old, and from hence are verif'd the Words of Mathew, and of Luke; Luke saith, that he went from Bethlehem to Nazareth, and Mathew saith, from Bethlehem to Egypt, and both are in the Truth, for they went to Hierusalem after forty days, as saith Luke, and afterwards to Nazareth, and at the end of two years, from Nazareth to Bethlehem, and from Bethlehem to Egypt, as Mathew saith, and he was in Egypt two years until the Death of Herod, and that Archelaus his Son Reigned.

Behold,

Behold, it is known, that Christ was then two years old from this, that those whom Herod slew, were two years old, and under, according to the time he enquired of the Wise-Men, and if it were said, that he should fly that Night into Egypt, or that he was of eight days old, how went he to the Temple, or was born of Simeon, Herod being filled with Rage.

Magick is an Hereſie composed of Gentiliſme, and of Caldaifme, for it Worſhiped the Elements according to the Gentiles, and Worſhiped the Stars, and went by the help, and knowledg of Luminaries, and the Signs of the Zodiack, and by the directions of the Stars, as the Chaldeans, and every of them lived by themſelves, and were called Rational, Gentil, and Chaldean; his Divinity was revealed to Strangers, and not to the Jews, becauſe the Teſtimony of Strangers is more credited, then that of Domeſticks, and that the Gentiles might overcome the Fraud, and Calumnies of the Jews; leaſt they ſhould have ſaid, *We know not when, nor where he was born*, and that thoſe of the Jews who did not believe in him, might be without Excuse, who not Receiving the Words of the Prophets, the Wiſe-Men came, and Preached before them, and although the Sign of his Nativity was manifeſted to the Wiſe-Men, yet by them it was publiſhed to all Creatures, and as a Sign was given, not only to Ezekia, but ſo, as all the Creation perceived the turning back of the Sun, ſo by means of the Wiſe-Men all Nations perceived, and as he fled into Egypt, and by his going thither, and return thence, the Faſie of his Nativity was Publiſhed to the Inhabitants, ſo the matter was diſcloſed to the Wiſe-Men; and becauſe Perſia, and Egypt were moſt immerſed in Heatheniſm of all others, therefore in the beginning he healed them firſt; for, his Nativity was not revealed to the Edomites, and Philiftins, who were Neighbours to the Jews, but to thoſe aſar off, that his Goſpel might be enlarged, and that to his Honour they might come from the remotest bounds.

He was Revealed to the Wiſe-Men rather than to others, becauſe he came to call Sinners, the Wiſe-Men were more infected then all other Nations with Idolatry, and they uſed Divinations,

Divinations, and they were yoked with the Gentiles, and therefore he was first revealed unto them, that he might first cure them; and he was not revealed to all Wise-Men, but to those whom he knew in his fore-knowledge, that they would believe in him by their free-will, and the Wise-Men who came were godly persons; and this is a Testimony thereof, that they were not afraid of Herod and the Jews, and that they openly proclaimed him, and for his sake sustained the hard Travel of all that way, and were Preachers of him when they returned, and were the first calling of the Gentiles; for, they saw in the Star a young Virgin sitting, and bearing a Lad in her Arms, and there was on his Head a Regal Crown; wherefore they were drawn after him.

Others say, That they saw these Letters written in the Star, *This is the Star of the King of the Jews who is born*; as the similitude of a Cross appeared unto *Constantine* in the Heaven, and it was made known unto him, that thereby he was to overcome.

Others say, That they saw this Star shining with its Glorious Light from Heaven, and there appeared together with the Star an Angel, saying, *There is a King born in Judæa, go unto him*; and from whence did the Wise-Men receive a Command to go unto Christ? Some say, from *Balaam* their Ancestor, who Prophecied, that a Star should arise from Jacob, and said, *A King shall be born to the Jews, and when he shall be born, go and offer Gifts*; and they wrote down this matter; and a long while after seeing the Star, they took up Gifts and came. Others, that Daniel Prophecied to the Babylonians, hence Seventy so and so, *A King shall be born to the Jews, and when at his Birth a Star shall arise, go and offer Gifts unto him*; and the King of the Babylonians Engraved this in Tables of Gold, and when the Star arose, and the Wise-Men saw it, they came to his Worship.

Others, That in the time of Daniel, when *Nebuchadnezar* Reigned, there came Men from *Sheba* to offer Gifts unto the King, and to learn Astrology, and Daniel said unto them, *When Christ shall be born, your Kings of Seba, and Sheba*
P shall

shall offer Gifts unto him, and they wrote it in a Bibliotheko, that is, in their Library, and when ye see the Star, go.

Others, That Asdrushta the Southsayer, foresheved this, and others say it was Baruch, and because the Gift of Prophecy was not bestowed on him, he was offended, and departed to the Gentiles, and taught twelve Tongues. And it is written in a book of his, that Zardushta sitting on a Fountain of Waters, where was the King's Bath; he said unto his Disciples, *That in later times, an Hebrew Virgin shall bring forth in the Flesh and without Copulation a Son, who is of the Nature of God, and at his Nativity a Star shall appear, go, and offer unto him three Gifts, Gold, Myrrh, and Frankincense, and spake of his Passion and Resurrection.*

They had therefore no Reward, because they came not of their own Will, but as ordained; nor had Balaam any Reward for his Prophecy.

Secondly, because, he did not afterwards believe the Truth.

Others say, That when Daniel's Family was carried Captive unto Babylon, they did read this, *The Scepter shall not depart from Judah*, and the Prophecy of Balaam, *that a Star shall arise*, and this, The Kings of Sheba, &c. which David said before the Sons of the Kings of Persia, of Sheba, and of Seba, who were Neighbouring Princes, and they ask'd the Hebrews concerning whom these things were said, and Daniel and his fellows Answered, Concerning Christ, and that in the day of his Nativity a Star should arise which would shine as the Sun, and they kept these things to themselves, and when they returned to their places, they committed this Mystery to writing, and it was derived by Tradition until the birth of Christ.

The Lord John saith, That God put it into their Hearts, and made them take Gifts, and to follow the Star, as he made Cyrus, inciting to lead the Jews into Captivity. And the Wise Men came from the East to Christ, because Paradice was planted in the East, and the Sun begins its Course from the East. So also from the East begins the Sun of Righteousness, and because they were to bring Gold, and there was no Gold like that of this part of the World, the Scripture saying, *that the Gold of this Land is good*, and the Prophets Prophecied, *that the*

the Wise-Men should come from the Sun Rising to the Sun Setting, and Maláchy, that from the East thereof, and at his second coming, he is to come from the East, and at the time of our Lords coming, the Persians Ruled from Nisibis to the East, and from Nisibis to the West the Romans, and God so ordered it, that at that time there should be Peace between them, that the Wise Men might not be hindered in coming.

Where is the King of the Jews born? That is to say, they do not enquire after a King Sitting upon a Throne, as if his time were already, but after him of whom Esaiah saith, *That there shall be a Root of Jesse which shall Rise as a Sign to the Gentiles, and in him shall the Nations hope, and he is the hope of all the ends of the Earth;* We seek him who is now born, and not Herod, and they said not where is the Son of God, for Frankincense was a Figure of him, because the Jews expected a King, and a Redeemer, therefore they spoke of a King.

Again, the Names of Christ are threefold, of Excellency as God, the Son of God, and Lord; of a middle Nature, as King, Redeemer, and Ruler. Of low condition, as the Son of Man, Man, and Servant: The Wise-Men made use of a Name of middle Nature, calling him King, as more acceptable, it being the beginning of his Government, and Supreminent, or low Names, were not very acceptable.

Furthermore, They enquired after a King, because Micah called him King, *from thee shall go forth a King*

For we have seen in his Star in the East, and are come to Worship him. He drew the Wise-Men by a Star, condescending with their weakness in what was accustomable unto them, for, as they declared the Death of Saul by Sorcerers, and taught Balaam his Power by those things he did unto Balak, and as he allured the Children of Israel by Sacrifices which they affected according to the custom of the Heathens in Egypt, and as he took the Apostles by the taking of Fishes, and as Paul did when he spake with the Gentiles who produced an Illustration from Ports; and as Fowl is taken by scattering before them what they are accustomed unto; so did he unto the Wise-Men; he first calls them by a Star, and afterwards by an Angel.

Angel speaks with them, and so draws them by degrees unto Vertue.

So he did unto the Philistians when they cut their Buttocks, and called their Southsayers, and said yoaik Heifers under the Ark, and the Plague is known, if such an one, it is from God, and if such an one, it is by chance; and if God be Counfelled of Sorcerers, it was not thought a shame unto him that Enemies should Tellise unto Truth; so the Wise-Men by Stars after which they wandered, foreshewed his Nativity.

And again, because he was of an Heavenly Nature, he hooked them up by a Star of Heaven, who also calls the Heaven his dwelling.

Moreover, he drew them by a Star, according to the word of Balaam who called him a *Star*, and Esaiah *Light*, and Malachi, *the Sun*, and Jeremiah a *sprout of Righteousness*, and our Lord calls himself *Light*.

Furthermore, That they might be lighted to the Sun Christ by a Star, and therefore when they attained the Sun, the Star was swallowed up in obscurity, for, it is the Nature of a Star to disappear when the Sun shines in its Brightness; so Divination, Chaldaisme also ceased, for, among the Persians, a Star was reputed a God, which was called *Nain*, and by that which was true in their concept, he allured them to the Truth.

Again, three bodily Preachers Preached him, the Star, because he was Heavenly, the Shepherds, because he was a Shepherd, and a Lamb, the Wise-Men, because he was a propitiation for Sins.

Moreover, He declared his Divinity by a Star, and that he was altogether High, and Sublime who was born, whose Embassador, and Nuncios were such as by the Wise-Men were reputed Gods; and as before the sensible Sun, the Morning Star Ascends, so before the Rational Sun, a Star was the Herauld, and that he might shew that he was the Creator of all the Creation, Old and Spiritual, for in that he began first with Light, and in this he drew the Wise-Men with a Star, neither was it a Star indeed which appeared to the Wise Men, for, it is known that it descended, and stood over the House, for that

it

it descended, is as much as that it left its sublime station, and came down very near over the place, otherwise it could not have distinctly indicated the place as with a Finger; for behold the Moon, which is greater than the Star, remaining in one place, seems to be over many and sundry Places, not being able to shew one of them distinctly; and this Star, if it descended, and distinctly shewed the place, it is evident that it was no natural Star, but one of the sublime host: And to these agree Cyril, Johannes, and Theodorus Ankorensis.

Furthermore, there are two sorts of Stars, some of them are fixed in a Sphere, and are in an immovable station, some of them never cease from motion, this moved, going before the wise men, and stood, thereby demonstrating the Place, and sometimes went on, and sometimes stood still, wherefore it was no natural Star.

And furthermore, the Stars in the Sphear some of them proceed from East to West, and the wandring Stars from West to East; but this held its course from North-East to South-west, for so is Persia situated, in relation to Palestine: And natural Stars are not usually seen in the day time; but this appeared night and day, which is not agreeable to the nature of Stars: For when they came to Jerusalem it disappeared, and when they departed thence it manifested it self; and from that it appeared to the wise men, and not unto others, and afforded light indifferently day and night; and from that it did shine and not burn, being descended very far from the place of Cœlestial Stars, to direct the wise men in the way, as with the finger; and from that that it overcame the Beams of the Sun with its brightness, when the Sun was in its Meridional Altitude; We say it was no natural Star. Whence therefore was it?

Some say that it was a concealed power of the Lord that appeared in the similitude of an Angel others, as we have said before, one of the Angels assumed the likeness of a Star, and was constellated and led the wise Men, and it was not a phantasm or Automaton that is to say of its self. Moreover, it is known to have been no natural Star from this, that it held its progress from East to West for so Persia is placed in position on the East of Hierusalem, and Hierusalem on the West of Persia. Others

say, that it proceeded from the South-East to the North, and from the North to the west, for so was the Course from Persia to Palestine; and when they entred into one of the Cities or Towns, it was obscured; and this was as it were by way of Question and Answer, that the Nativity of Christ might be made known; nor had it a progressive indication, but when it behoved them to proceed; It did proceed like to the Pillar of Israel.

Some men desirous to establish the Caldean Learning, say, Behold a Star appeared when Christ was born; against whom we say, that if the Astrologers say that he was born by this Power, how did he suddenly destroy Caldaisme, and the efficacies thereof? And mens Nativities are not calculated by one Star, but by many, by Twelve or Seven.

Furthermore, Astrologers from the Stars fore-tell concerning a mans Kingdom, or what befalls him, as their Judgment, and perhaps some may say, that so they made this computation concerning the King of the Jews.

In answer to whom we say, Behold he said, *My Kingdom was not of the World*; neither had he Ministers, nor Army, nor House.

Moreover, Caldaisme doth not establish a Nativity upon one Star, but from the seven Wanderers, which are called Planets, which do not stick to the Body of the Heaven, that is to say, *The Sun, the Moon, Mars, Mercury, Bell, that is Jupiter, Ralti, which is Aphrodite, Saturn, who is Cheon*; and from the Twelve Signs of the Zodiack in Heaven, *Aries, Taurus, the two Images, which are Gemini, Cancer, Leo, Spica, that is, Virgo Spicifera, Libra, that is, a Ballance, Scorpio, the great Image, that is, Sagittary, Capricorn, Aquarius, Pisces*; and we say, that the Seven proceed from East to West, and Twelve from West to East, with the Body of Heaven, which turns as the Circumference of a Wheel round about the Earth, and the Earth being fixed as the Center of Heaven, as a Ball blown up, and a Grain of Millet in the midst of it: And they attribute the days of the VWeek to these seven Planets; the first day of the VWeek to the *Sun*, the second to the *Moon*, the third to *Mars*, the fourth to *Mercury*, the fifth to *Jupiter*, the Preparation

tion to *Aphrodite*, that is, *Venus*, the Sabbath to *Saturn*. And moreover the Astrologers denote the Parts of Man also by the Planets, to the *Sun* is attributed the Brain, to the *Moon* the Skin, to *Mars* the Blood, to *Mercury* the Nerves and Veins, to *Jupiter* the Bones, to *Venus* the Flesh, to *Saturn* the Hair; and as to the Twelve Signs, they say, That they are Types of the Twelve Months, and some of them are Males, and some of them Females, and every one of them dispose one of the parts of Man, according to the Will of God.

Aries disposeth the Head, the Heifer the Neck, the two Images the Hands, Cancer the breast, Libra the side, Virgo the Loyns and back, Leo the Belly, Scorpio the Testicles, the great Image the Leg, Aquarius the Thighs, Capricorn the Knees, Pisces the Feet: These things we have Transcribed here from the Error of the *Chaldeans*, to the end that none of them who are furnished with Reason, may be led Captive after their Errors, or rely on their Stories.

Julian the Heathen saith, That this History of the Star is not true, because Astronomers have not spoken thereof; in contradiction to whom we Answer, Behold the Stars have sometimes appeared upon great occasions, as those which are called Lances, Beames, Comets, therefore it was not beside Order, that by the good pleasure of God, an unusual Star should arise at the Nativity of our Saviour, and should be the Herald, when perhaps one of the Angels was Constellated, and appeared to the Wise-Men only, and when they proceeded, was seen; as the Pillar of the Cloud was to Israel, so was the Star to the Wise-Men.

Again, they said his Star, and not the Star, for as much as his Star did imply, with a Star, the person whose it was, for a Star is of naked Signification, and the Wise Men came to Christ, that they might see him, and Adore him as God and offer Gifts unto him as to a King.

And Herod the King heard; and was troubled; because he was of a strange Nation, and received from Augustus the Kingdom of the Jews Unjustly; he was greatly troubled, and moved when he heard the report of the Birth of a King, for,
he

he hoped that he had Power in the Land, and was afraid least they might put him to Death, and take his Kingdom.

Moreover, he was troubled for the multitude of the Wise-Men, and the Majesty of their Persons, and for that in the Metropolis, to Wit, in the Mother of Cities, they had proclaimed a King, and did not inquire meely after a King, but after the King of the Jews.

And all Jerusalem with him. Why was she troubled at the coming of a Saviour? because she was unwilling to be saved, she turned her face from a Redeemer. By the Name of Jerusalem, he signifies the Inhabitants thereof, for they were troubled, yet such was their Sottishness, that they did not so much enquire after their Redeemer, as after the Wise-Men; it was troubled also, as when he entered thereinto upon an Ass, and that was, because it envied him, but as yet they shewed not their Envy, for they produced Testimonies in his behalf, as this, That he was to be born in Berhlehem.

And he Assembled all the Chief Priests, and the Scribes of the People, that is, he Assembled them all, and not a part, that he might not fail as to the place where he was born.

And he asked of them where Christ was to be Born. The Wise-Men Asked concerning a King, and Herod with the Priests concerning Christ; from the Questions of the Wise-Men made to the Chief Priests, he Learned this, or from this, that he had heard from those who read the Prophets, that Christ was to Arise, and when he saw the Wise Men, he understood that he was a King; and because Herod, and his Councillours were troubled, he did not accuse the Wise Men, nor did he say unto them, how is it that ye proclaim another King besides me? And if he be born to the Jews, what are ye concerned in the discovery of him? And if ye say true, shew me his Star. But he dissembled, that he might take him by a Wile.

And they said in Bethelehem Judah; for they did not contest against the Interrogatory, for they expected the coming of Christ, and they Revealed him opportunely, and alleadged the Testimony of Micah in that behalf.

Others say, That they made the discovery out of their Envy, that he might put him to death; and it is manifest from hence,

hence, that they did not make the Discovery concerning the King of the Edomits, and others, but concerning the King of the Jews.

Others say, they being not as yet filled with Envy; did reveal him because they were well pleased his Nativity should be heard of. Others, because they were at last to reveal him; according to that, From whence Christ cometh we know not; and so they revealed unto them; and from the Number of Weeks which the Scribes computed; and from this, The Scepter shall not depart from Judah; and for that Herod governed as a King, when the Scepter departed they knew that the time of his birth was come.

Also thou Bethlehem of Judah art not. That is, in him thou art magnified, and honoured, and the Nations come from the Ends of the Earth to see the Manger, and the Cave wherein he was born

For he shall feed my People Israel. Those he calls so who beleave, whether Jews or Gentiles, according to Pauls interpretation, Not all those who are of Israel are Israel; therefore he calls the Gentiles Israel, but did not so declare concerning them at the beginning, that the Jews might not be offended; and if he were to arise from Bethlehem, wherefore was his conversation in Nazareth, and did the Jews forget?

We say that he did not conceal, but reveal the Prophecy, for in Nazareth he was conceived, and at the time of his Nativity, his Mother went up to Bethlehem, and he was there for the space of Forty days, and Simeon and Hannah proclaimed him in the Temple; and when the Jews took no notice of him, he was hidden in the mean time, and after two Years the Star published him, and the wise-men adored him, and lest the Jews might have said that they knew not when he was born, he drew the wise Men.

Moreover, the Prophet did not say that he was to dwell or converse in Bethlehem, but to come out thereof, that is, born there; for there he was born, and dwelt in Nazareth, for that he was first to come thence, the Jews did not say, for they did not know the sence thereof, or it was no necessary answer to Herods question, or they were willing to please Herod in

omitting it. For the Jews took these words, *Of thee shall come forth a Shepherd*, to be spoken of Zerubabel; but we say that their Priests did expound this passage of Christ, and the coming forth of Zerubabel was not from the beginning; neither was he born in Bethlehem, but in Babylon, and there he was conceived and born, as said my Lord John, for they who are skilled in the Aramaian Tongue, that is the Syriack, know that the name of Zerubabel, is compounded of Seed and Babel.

Then Herod privily called the Wise-men, and learned from them at what time the Star appeared unto them

He being inquisitive to learn where he was born, he privily called together the Chief Priests, that it should not escape his knowledge; and being desirous to learn concerning the Star, he used privacy: First because he was ashamed of his kindred, least the Wise-men might learn who, or whose Son he was of the Jews.

Secondly that the Jews might not perceive that his inquiry after him proceeded from Hatred, for he thought that the Jews had a regard for the Child.

Thirdly that his parents might not perceive, and fly away with him.

Fourthly, That the Craft which he designed might not be discovered, he enquired of the time of the Star, and not of his Nativity, out of Craft. For he thought with himself, If I shall ask when he was born, the Jews will apprehend that I seek to slay him, and they will go and hide him; but I will ask concerning the time of the Star, as to the time of the year or month, and accordingly put to death the Children of Bethlehem. But Fool as he was, he understood not that his power could not reach his design; from hence that the Star proclaimed him, and the Persians came to worship him, and the Prophecies were concerning him; and if it were true, it could not be falsified; and if false, why should he be troubled, or be afraid? But it is the nature of Envy so to blind the Understanding as not to discern Reason.

Go enquire concerning the Lad: His Envy would not let him call him King, but Lad; for he could not endure to attribute unto him any Name of Power.

Shew

Show me, that I may also go and Worship him. He designed to deceive, and Cozen the Jews in promising to Worship him.

And moreover, That the Wise-Men might return unto him, to the End, that without any Man's taking notice, he might Murther the Lord, and that without fear he might possess himself of the Kingdom.

And some say, That Herod gave a Viaticum to the Wise-Men, and promised them some Reward at their Return, but the Wise-Men did not suspect, that Herod intended Evil unto him.

And behold the Star which they saw in the East went before them: When they came to Hierusalem it disappeared, that the Jews might not enquire after him, nor Learn the Prophecy, and perceive; but now it began to Conduct them. None of the Jews went out with them to Conduct them, because they hated him; but this seems not to be true; for many went out to see what was Worthy of Admiration, although they hated him, but Providence forbad them, for if any Man should have Conducted them, it had been superfluous for the Star to have appeared, and there had been no use thereof.

Besides, none was so place a Favour on the Wise-Men for conducting them, for he who began would finish; and the Jews were not to conduct the Gentiles, as saith the Scripture, *He is the hope of the Gentiles*; for this Star went before them from North to South; for, such is the posture of Bethlehem from Hierusalem; and hence it is known, that it was no natural Star.

Untill it came, and stood over the place where the Child was. That is to say, the Star descended until it stood over the Child, and pointed at him as with a Finger, for he was not in a House of great Note, and because he was to Worship the Lord of the House, therefore he approached near to the top of the House, according to that, *Praise him ye Stars, and Light, and ye Creatures that are nigh praise him.*

And when they saw the Star, they rejoiced with great gladness. That is to say, that their Labour was not in vain, and that

that their hopes did not deceive them. But what became of the Star after it shewed the Child ?

Some say, That it went to a Field near Bethlehem, which was called the Star, and which Anciently prefigured this Star; for, if Bethlehem, which is interpreted, *an House of Bread*, did Typifie the Bread of Life which came down from Heaven, which was the Word, *who was Incarnated*; it is not improbable, that also a Village called *Cocbeba*, or a Star, might have prefigured the Star which Conducted the Wise-Men. But we say, That it was an Angel that Assumed a Similitude, who after he had performed his Ministry, Ascended into Heaven, and Ranged himself in his Order.

And they went into the House, and saw the Lord with his Mother. It's said, They went into the House, and not into the Cave, and that they saw the *Lad*, and not a Child newly born, and put in a Manger; from whence it is evident, that the Wise-Men saw Christ when he was two years of Age, nor were they Scandalized when they saw the Lad without Glory, like to his Star, by reason of the Greatness of their Faith, and the Testimony of the Chief Priests, and the Prophecies concerning him, which they heard from the Scribes, and the Tumult, and Commotion of Jerusalem, and therefore they were not offended when they saw him in an Empty and Low Condition.

And they fell down, and Worshipped him. His Divinity shone upon them, and this it was that made them Worship him, as also the Aspect of the Star which Conducted them, did perswade to Worship him; they Adored him out of knowledge, and not by constraint, for the sight begat Admiration in them, and Knowledg Joy.

Concerning the Coming of the Wise-Men, David Prophefied, *The Kings of Sheba, and Seba shall bring Gifts unto him, and Jacob, the Nations shall expect him*; here it is apparent, that the Gentiles preceded the Jews in Worshipping him; and how was it, that he did not at first say, *Go, and Teach all Nations*, but at last? Because it behoved, That the Types should go first, for it was fit, that the Jews should offer first.

But

But forasmuch as they would not, but rejected help, the Word turned himself unto the Gentiles.

And they opened their Sumpures: That is to say, their Gifts were fixed, and under Seal, according to the Custom of Kings, who sending Gifts to other Kings, seal them up.

And they offered unto him Gifts, Gold, Myrrh, and Frankincense: That is, according to their Custom they offered these Gifts; for they were accustomed to burn Incense to their Gods, and to give Gold to their Kings, and to embalm their Dead with Myrrh: And forasmuch as they understood that he was God, and a King, and that he was to Dye, and to be Anointed, they offered unto him these Gifts; Frankincense, in relation to his Divinity; Gold, in relation to the Majesty of a King; and Myrrh, to his Death, the cause of Life.

Moreover, Gold denotes that Worship which is preferred before Gold, is returned to its Lord: Myrrh and Incense signify that he is the Physician who binds up the Fracture of Adam.

Again, It is said, *That to him every knee shall bow, of Heaven, and of Earth, and under the Earth;* these Gifts were a Mystery of the Trinity, which from Divine Revelation was made known unto us; by Gold, the Worship of Cœlestial Natures, he signifies that he was heavenly; by Frankincense, which is Terrestrial, that he is King of Earthly Concerns; by Myrrh, in the third place under the Earth, that he is Lord of his own, and the Causer of them.

Again, By Gold they signifie the Purity and invincible nature of Faith; by Frankincense the truth of Hope in him, for he helps and comforts the Souls which believe in him: By Myrrh they parabolize Love, which is the Bond of Faith, which binds and knits together the Members of the Church, as is the property of Myrrh.

Again, In as much as Gold is the King of all insensible things, it is justly offered to the King of sensible and insensible things; and as Gold onely of Earthly Constitutions doth not contract rust, and is only of that Soluble and Combustible Substance which is not diminished by the heat of fire, so also the Kingdome of Jesus is not to be diminished, or to perish, as it is written.

Again, By Gold they signified the purity of his flesh, for he committed no wickedness, nor was he guilty of deceit. By Myrrh they notified his passion, for his body was perfumed with an hundred weight of Myrrh. David saith, That thy Garments are perfumed with Myrrh, Cassia, and Storax; by Frankincense they thought that we were to be, through Christ, a sweet savour unto God, among those who are to be saved.

Again, By Gold, they offered as it were the Chief of all insensive things; by Frankincense, all Trees, whereby also is signified the sweetness which we receive from our Lord; by Myrrh all Perfumes. Moreover he hints the approbation & difficulty of his Commands, according to that, how narrow is the gate, and streight the way. But from whence did the Wise-Men learn that they were to bring gifts? Some say that they were treasured up by Adam in a Cave; and that he commanded Seth, that by tradition they should be delivered from one to another in succession, so that the Wise-men at the coming of Christ might come & offer them; but this declaration is not approved of by understanding Men.

Others say that they learned this from Divine Revelation. Others, That they knew from the Star which appeared unto them, that he who was born was God, and King, and that he was to dye; they went and offered unto him Gold, Myrrh and Frankincense.

Here Julian objects, Since that Frankincense was offered to Christ, wherefore do ye not burn Frankincense in the Churches; but more precious Aromaticks.

We answer, That they did not offer Frankincense unto Christ at his own request, but of their own discretion offered it according to their custome, and he accepted of it, not as regarding the gift, but the intention of the giver, for they bestowed them with a pure conscience; but we burn sweeter Aromaticks in the Temples, that the Faithfull may be perfumed with a sweet odour when they enter into them. But what became of the offerings? We answer, That Joseph and Mary took them, and brought them with them to Egypt, for they were not so great, nor so many, but that they could carry them; nor were they offered for the abundance of them, but they offered them

them for the mystery and significancy of them, as first fruits; for God doth not respect the abundance, as one that is indigent, but the intention of the givers; as in the case of the widows Mites.

And it was shewed unto them in a Dream, that they should not return to Herod, and they were not offended, nor did they say to the Angel. Wherefore are we to fly away? But gave Obedience to Divine Intimation, for Faith doth not dispute when it is commanded. And what appeared to them in a Dream? Some say, That Herod appeared unto them, brandishing his Sword, and approaching to the Lad to kill him. Saint John saith, That an Angel appeared in a Dream, and said unto them, *Do not return to Herod.* And moreover, that he conducted them, and Transported them to their place by another way. And wherefore were they prohibited to return to Herod? Some say, That they should not know the intentment of Herod, who designed to kill the Lad; others say, That Joseph and Mary might have opportunity to fly. For, had they returned unto him, he had immediately sent, and caused the Lad to be put to Death, and they would not have an opportunity of Escape.

And they went another way to their Country. This was Ordained by Divine Providence, that they might Preach to other Nations who did not understand, for the Nations who did not understand at their coming up to them, they Preached at their going away, for, if they did Preach in other Climates, and openly to Herod, how much rather in their own Countries?

Arise, lead away the Lad, and his Mother, and fly unto Egypt. He did not say, Lead away the Lad, and thy Wife, but the Lad, and his Mother; to shew, that he lived holily with her, even after she brought forth, and to teach him that it was not lawful to come near unto her, for when she Conceived, he called her his Wife, for he knew he could not come near her, by reason the Holy-Ghost possessed her, and that to free her from suspicion of Adultery; for, if she had been guilty of Adultery, he had not called her his Wife; here he shewed the Faith of Joseph, that it was not less than that of the

the Wise-Men. Sometime he said unto him, that he would save his people from their Sins; and now, Fly into Egypt; for, he did not object to the Angel, How sayd'st thou, that he will save his people, and now sayest, fly away with him; and he who saves not himself, how can he save others? But such was the abundance of his Faith, that he did not make such Objections to the Angel.

But the Heathens object thus, That he who fled from Herod, is not God, but feeble.

We Answer, That he did not Fly from Herod, and if he would have fled, it had been better to have fled with the Wise-Men, or to have been hidden in that Country; as many times they laid their hands on him, and he passed thorough them and went his way; for, he it was who put a Legion to Flight, and did drive out Devils, and Diseases, and stilled the Sea. How did he fly, who preserved Moses in an Ark, and struck them with Blindness, who followed Elisha, and delivered David from Saul, and preserved Jeremie, and Baruch in Jerusalem, and struck the Sodomites with dimness of Sight; how did he fly away? Wherefore he did not Fly of Weakness, but by Gods Ordinance he took upon him humane Exinanition; and as he said, *I repent that I have made Man*, and that *I have made Saul a King*, though he did not at all Repent; and said to the Congregation, *I have Espoused thee to my self in Righteousness*, though God doth not Espouse; so the Scripture saith, *He fled*; though he did not fly as God, nor did he change from place to place, but fled as he was Man, by reason of Divine Ordinance; and for these Causes:

First, That that might be done in Egypt which was done in Persia at the coming of the Wise Men, for when he came into Egypt, he subverted all the Idols that were there, and they fell; to those two Nations who most abounded in Error, he first tendered his Doctrine; to Persia, by a Star; to Egypt, by going thither in his own Person.

Secondly, That he might fulfil that Prophecy, *Out of Egypt have I called my Son*; and, *Behold the Lord rode upon a thin Cloud, and came into Egypt*.

Thirdly,

Thirdly, That he might Illustrate by Example that saying, *When they Persecute you in this City, Fly unto another, and do not resist Evil.*

Fourthly, That he might not prejudice the free-will of Herod, and calumniate his prime Creature; and that the Fame of his Birth might be spread among all Men, by the trouble of Herod, and the Slaughter of Children, whilst Men asking the Cause thereof, they might learn, that it was because Christ was born. And that this Dispensation might be admired, for if from the swadling cloaths temptations attended him, let us not be offended if they befall us; He Sent away the Wise-men speedily, that they might teach other Countreys and Persia.

And lastly that he might lenify the foolish insanitie of Herod, and teach us not to oppose things too strong for our resistance.

Again, if he had not fled, one of these two had happned, he must either have been killed, or not killed. And if he had been killed it had been absurd, for his dispensation had not yet been fully administred; according to that, *My hour is not yet come.* And if he had turned the edg of the sword, and had not been slain, it would not have been believed that he was cloathed with a Body; for if when he Exerted many humane operations, Men presumed to say that he was not cloathed with a Body, what would they not have objected if he had performed all his Actions agreeably to the Power of his Divinity? And if any one shall say, that the Martyrs blunted the Edges of Swords, and the three Youths extinguish'd the Fire, really and not apparently. We Answer, That these things they did after they had testified that they were Men, and their Victory is attributed to Divine Power; *for the Word was God*; and after he had testified that he was made Man, he wrought Miracles, but he did not work Miracles immediately after his Nativity, that he might not be thought a Phantasme, and therefore he fled into Egypt.

And be there until I shall tell thee. He doth not appoint the time of his Flight within any limited term, but without limitation, as did Elia to Semeia; saying, *Until I shall tell,* to shew that all things which he did, mov'd from Divine Revelation.

T

For

For Herod will seek after the Lad, to destroy him : That is, and not to Worship him, as he politickly gave out, but to Slay him ; yet Joseph is not hereat offended, but remembering the Revelation of the Angel, and the coming of the Wise-Men, besides other things, he receiv'd the Command in Faith.

And Joseph took the Lad, and his Mother, and Fled into Egypt ; And some say, That they fled that Night destitute of all things, having not so much as hired an Ass, because that was reserv'd for Entrance into Jerusalem. Others say, That they had nothing, except the Offerings of the Wise-Men, and the Carpenters Tools of Joseph. But Mary, when she heard this, she took up the Lad on her Shoulders, and went her way on foot, and charged Joseph to hire an Ass, and to bring what they had, and to come after her. Others say, That she came to Egypt with difficulty, because the Destruction of the Children who were strangled by Pharo came into her thoughts, and for these Causes Mary had need of an E'pous'd Husband to be an Assistant to her.

*Out of Egypt have I called my Son. The Jews say, That this is said concerning us who were called out of Egypt. And we say, That it is the manner of Prophecies, that when they pronounce Words concerning certain Men, they are accomplish'd in others ; for behold, Jacob said to Simeon and Levi, *I will divide them in Jacob, and scatter them in Israel ;* and it did not come to pass in them, but in their Off-spring ; and that of Noah concerning Canaan was accomplish'd in the Gibeonites, the Off-spring of Canaan. And that of Isaac to Jacob, *Thou shalt be the Chief among thy Brethren :* So here this is fulfilled in Christ, and not in Israel, and the going down and coming up of the Children of Israel from Egypt, was a Type of our Lords going down and coming up from Egypt ; And this, That *Israel is called the Son of God*, is like that, *My Son, my first born Israel*, and this Name was by Grace Communicated unto them, but they have lost it by Worshiping Baal and Idols, and they are called of John, *a Generation of Vipers*, and our Lord, *the Children of Satan* ; but Mathew, when he saw our Lord went into, and came out of Egypt, he said, *Now**

is fulfilled this, that I have called my Son, and not in the time of Israel. The Angel did not say, I will go down into Egypt with ye, and come up with ye, for the Power of the Lad is sufficient for all these things; for he was God who was made Flesh, without being changed, and having been the Creator of Times, is subjected to the Stature of Time.

Herod when he saw that he was deluded by the Wise-men; that is, inasmuch as they did not come and make discovery concerning the Lad, but contemned him, he did not believe that his Fraud was known.

He was very angry: That is, against the Wise men, pouring forth his rage against the Wise men on the simple Children.

He sent and slew all the Children of Bethlem and all the borders thereof from two Years old and under, according to the time he had inquired. For he slew the Children that with them he might murder Christ, and because he did not know him, he slew all their Children, and slew also the Children in the Borders thereof, because it was suspected they might have made him fly into one of the bordering Villages; and that he might not escape death. And in saying All, he shew'd that there was not one omitted. He said, From two years old and under, because he enquiring of the Wise-men, they answered him, It was two years since the Star appeared unto us; therefore said the Lord Ephraim and Eusebius, that the Wise men came in the second year of our Lords Nativity. And the Lord John and St. Cyrill say that the Star appeared two years before, and that the Wise men tarried long before they came in the way, and when they came, our Redeemer was born, and worshiped in a Manger, and in Swadling-Cloaths.

But whether these or they be in the right, the Discourse of the Evangelist is certainly true, which saith, According to the time he had enquir'd: Some they killed waking, some sleeping, some having hold of the Brest, some swimming; others they snatch'd from their Mothers Embraces, and wash'd with their blood their Mothers and the Earth, and there was great Lamentation and weeping because there was not an house wherein a Boy had not been murdered and from the contest and inquisition of some, saying the Lad is two years old, and of some saying

saying he is not; and of some saying there is a Child here, and of others saying to the contrary, and the like, there was a great clamor and Lamentation.

Some men demand, *How many Children were slain?* And this is not known; but some busie-bodies babble, saying, That Herod sent forty Head-Officers, and with every of them forty Butchers or Man-slayers, and every of these Butchers killed forty Children: Wherefore there being forty Officers, and the Butchers with them being 1600, the Children who were slain must be 64000. This we have not writ as believing it to be true, but for delight of the simple.

Wherefore did our Lord withdraw, the Killing of the Children, and was our Lord or Herod the cause of the Killing of them?

We answer, That Christ was not the cause of their being slain, no more than David was the cause of killing the four-score Priests whom Saul slew; but as Saul himself was the cause of killing the Priests, so Herod was the cause of slaying the Infants: And as Elia was not the cause of burning the two Captains of Fifties, and those who were with them, but those who sent them: But we say, As Peter was the cause of killing the Soldiers, so Christ was the cause of killing the Children.

Moreover, The execrable wickedness of the King was the cause of their destruction; for had Herod seen the Walls broken, and the Doors pulled open, he might have put the Soldiers to death; but all things being sure, he ought to have worshipped the Doer of Miracles, and not to have slain the Keepers; for God was willing to have converted the King, and not that the Guards should have committed destruction. So here the coming of the Wise-men, the assembling of the Scribes, the Testimony of Prophecy, were, that Herod might believe, and be saved, and not that he should kill the Children. And wherefore did God permitt them to be slain? Some say, That the Name of his Nativity might be made known in every place; others, that the Prophecy might be fulfilled, according to that, *a voice was heard in Rama.* But these are not approv'd expositions. We say therefore that this permission was given that they might not be as their parents, nor partake of Innocent blood. 2ly That they

they might receive an Earnest of the Kingdom long since prepared for them, as an Inheritance, and might at his second coming enter into possession thereof.

Again, All our Sufferings are of two kinds, either for our Sins, or that a Reward might be given to us for the same; and 'tis evident from what Paul said of him who committed Fornication; *Deliver him to Satan in the Body, that he may live by the Spirit, in the day of our Lord.* And David when he overcame Shimei, commanded he should not be put to Death, and he said, *Behold my Subjection and Labour, and forgive me all my Iniquity;* they therefore are not miserable who suffer Evil, if they patiently suffer, whether they be corrected of God, or Persecuted by Satan for their Sin; and for Sufferings of the second kind, to wit, for Wages, or Reward, that of Job may suffice for Illustration; wherefore the children suffer'd in the second kind, in relation to Wages or Reward. And what Sin was it that was Attributed to the Children? For behold they sinned not. We Answer, it was sufficient for them that they were to be Rewarded with Bliss after Death; he did not impugn the Free-Will of Herod; for Free-Will is a great Gift, given unto Men for the doing what they will, and God does not Reverse his Gift, and if they perish'd, they obtain'd great Trophies of Victory; and we say, that if God had known that they would have proved Virtuous, he had not permitted that they should dye; for if he forbears the Wicked, how much less would he have permitted them to have been overcome; but they went away being Innocent, and escaped Evil, and became Martyrs, because they bore Testimony for Christ, and the Baptism of Blood supplied the Place of Water-Baptism. But how were they Martyrs, being slain without knowledg? We Answer, that in this kind or manner, Children receive the Gift of Baptism without Knowledg, and it is a true Gift unto them, and so Slaughter was true Testimony.

Rachel Weeping for her Children. Jeremy said this, performing the Jews led Captive to Babylon, and by Rachel adumbrated the Tribes of Benjamin and Judah. Mathew makes use of this Text in reference to the Murther of the Children.

U

Others

Others (with whom we also agree) say, That Jeremy hereby Typified the Children, and 'tis evident from the subsequent Words, which run thus: *Restrain thy Voice from Weeping, for there is a Reward for thy Tears*, for they who were led Captive to Babylon, had no Reward for their Tears, for they were led into Captivity for their Sins; but the Children being put to Death in their Infancy, there was a Reward reserv'd for them; it is therefore evident that Jeremy spoke in Relation to them; and Rama belonged to the Children of Benjamin, and Bethlehem of Judah also belonged unto them; and because Rama was the Capital City of the Tribe of Benjamin, therefore it was reputed also the City of his Mother.

But, Since Rachel dyed so long before, wherefore are the Children imputed to her? We Answer, because it is agreeable to the Law of Nature, and to the Scripture; accordingly all the Children of Men are called the Children of Adam, and the Israelites are called the Children of Israel; and because the Children were of Rama, therefore they are computed the Children of Rachel. But sithence, the Children were slain in Bethlehem, as well as in Rama; Wherefore doth he apply the Weeping to Rama only? Some say, because the Prophet foresaw, that more Children were slain in Rama than in Bethlehem; therefore he useth the Names of Rachel and Rama. Others say, because Rama is nigh unto Bethlehem, therefore he applied Weeping unto Rachel, and her Children are called of Rama, because it was as the Inheritance of Benjamin her Son, and of Bethlehem, by reason of the Vicinity of her Sepulcher thereunto.

Others say, That as there were two Men who came before the Judg, and the one was guilty of Death, and the other not, and as he who was guilty was silent, and he who was Innocent cryed out and pleaded for himself; so he was born far, and in respect of Ramah, and Bethlehem, but Rachel was not born for them, and therefore he applies Weeping to Rama, because they were not guilty nor injurious.

Wherefore does he apply Weeping to Rachel and not to Jacob, since they were his Children who were Slain? And some say, That both of them were the Children of one Husband and
Wife,

Wife, and therefore he applies Weeping to Rachel and not to Jacob; to whom one replies, That if they were of both, it had been fit to have applied Weeping to them both. Others, because they were slain in their Mothers Arms (their Fathers not being present) Weeping is Attributed to the Mother. Again others, because the Love of a Mother is much more abundant than that of Fathers. Again, Rachel died in Child-bed, and these were slain soon after they were born. Samuel said unto Saul, behold, *Three Men are to meet thee in Tsalt-fach near Rachels Sepulcher in the Border of Benjamin.* Moreover, Rachel was buried a Persian days Journey from Ephrata, which is Bethlehem, and perhaps they who were slain, were buried in her Sepulcher.

And she would not be Comforted; First, because of the multitude of them who were slain in all the Confiners. Secondly, because they were slain Execrably, Deceitfully, and Unmercifully.

When Herod the King was Dead: From this time he receiv'd his Judgment; for Eusebius saith, That Josephus wrote thus concerning him, That he fell into a Devouring Disease, being Worm-Eaten, and oppressed with sadness of Spirit, and that his Lower Parts, to witt, his Testicles, and prolific Member became putrid, and that in a furious Rapture of his mind, and in his Tribulation, he slew his Wife and his three Sons; and when they made him sit in Oyl, and in a hot Bath, his Eyes were Transverfed, and he miserably forsook the World.

Arise, take the Lad and his Mother. He doth not say *Fly*, but *Go*, to shew, that he was to obtain Rest after Afflictions.

For they are Dead, who sought the Soul of the Child. He saith *Soul*, That he might not give Advantage to them, who say, That our Saviour did not Assume a Soul, but that the Divinity supply'd the place of the Soul.

And he Arose, and took the Lad and his Mother; That is, according to the command of the Angel, without repugnancy.

But when he heard that Archelaus Administred as a King in Judea, in the place of his Father, he was afraid to go thither: First, Lest with the Authority of his Father, he might Inherit

Inherit an Enmity towards the Children. Secondly, He feared the Mothers of the Children, lest they seeing the Lad, and calling to mind thereby, that their Children were slain for him, might either Murther him, or accuse him before Archelaus, and he slay him. Neither did Elizabeth return for fear of the Jews, till the end of her Life. But how doth he say, That Archelaus Governed in Judea, whereas Pontius Pilate had the Government thereof? We Answer, that so soon after the Death of Herod, the Kingdom was not divided into Provinces; wherefore at his Death, his Son took hold of his Government. He saith, *in the place of Herod his Father*, to distinguish him from another Herod, who was the Brother of Archelaus. Antipater the Askalonite begat that Herod who slew the Children, and he begat Nine Sons of seven Women; that is to say, Antipater, Alexander, Aristobulus, Herod and Archelaus, and Herod the Tetrach, and Herod and Philip, and one that was cut out of his Mothers Womb.

But how many Herods were there who occasioned Errour, being of the same Name? They say, four; Herod the first a Priest, who belonged to an Idol Temple of Askalon, a City of the Philistins; he begat Antipater, whom the Edomites took Captive, and Educated him in their Rites, and Antipater begat Herod the King, who slew the Children; and he begat Herod the Tetrarch and his Brethren; and this Tetrarch (that is one of four) slew John, and in his days our Lord suffer'd, and the Tetrarch begat that Herod, who is called Agrippa, who was clad in Royal Robes, of whom mention is made in the Acts of the Apostles. Jacobus Auriensis saith, That there were five Herods; Herod who slew the Infants, begat of Dufis the first Antipater, who was called by the Name of his Priesthood, and of Mary the Queen, the Daughter of Arcanus, the King and High-Priest, Alexander and Aristobulus; these their Father slew, together with their Mother, being accused of Rebellion against him; and of the other Mary, the Daughter of the High-Priest, Arcanus, and Herod and Antipater; and of Cleophta the Hierosolymitan, Herod and Philip. And of Pbelis, Pbesil; these were the Sons of Herod the First; the Herod who was called Antipater, and was Tetrarch,

trarch, slew John; him Julius Cæsar bannish'd into *Spain* with his Wife Herodias, where they died miserably. Herod, who was Brother of Philip, by Father and Mother, was King in *Kanlhrin*, being betrothed unto Bernice his Fathers Sister. Herod Agrippa mentioned in the Book of the *Acts* to have died at Cæsara, was not the Son of Herod the First, nor of the great Tetrarch, but the Son of Aristobulus who was slain, and he was Grandson to Herod the First. Archelaus was not afraid of the King who was born, as was his Father; either, because he thought he was slain with the Children, or because he saw his Father died a miserable Death, he feared the like misfortune might befall him.

And it was shewed him in a Dream, that he should go into the Region of Galilee; But if he were afraid to go into Judea, by reason of Archelaus, he had reason to fear going into Galilee, because of Herod; but the place being changed, the matter was concealed, for all the fear was about Bethlehem, and the Borders thereof.

In the City which was called Nazareth; That is, he came hither first, to avoid Danger, and that he might inhabit in his own Region better, and be confident; and he receiv'd Direction from the Angel, to make this place his Habitation, that this Prophecy might be fulfilled; He shall be called a Nazarite. Mathew saith, he came from Bethlehem to Egypt, but Luke to Jerusalem, and from thence to Nazareth, and both declare the Truth; but this of Luke was first, for he abode forty days in Bethlehem, from the time he was born, and afterwards went to Jerusalem and offer'd Gifts, and Simeon bore him, and from Jerusalem he went to Nazareth; and at the end of that Anniversary, he came to Jerusalem, and so returned to Nazareth; and at the end of the second year, he came from Nazareth to Jerusalem, and from thence to Bethlehem; and there the Wise-Men Worshipped him; and from Bethlehem he went to Egypt, as saith Mathew; and Luke declares where he was born, and what things were done at his Nativity, and that he went up to Jerusalem, when the days of her Purification were accomplish'd; and when they had performed what the Law required, they went unto Nazareth: Mathew afterwards

fers forth, that the Wise-men came and found him in Bethlehem after he was Circumciz'd and had offered his Gifts, and was two years old and then it was told Joseph that he should carry him by flight into Egypt, and he remained three years in Egypt and suddenly returned to Nazareth, and hence it is known, that the Wise-men worshipped him when he was two years old, for there was no Congruity with reason or conveniency that they should bring him up to the Temple whilst Herod breath'd forth destruction against the Children.

Which is called Nazareth: The Jews question in what book these two passages are written, viz. *He shall be called a Nazarite,* and, *Out of Egypt have I called my Son:* To whom we say, that these are not allegations of praise and exaltation, but of humiliation, for this word Nazareth they spoke of it as an house of Indecency, *out of Nazareth,* &c. And the other is applyed to flight, and had they not been True, Mathew had not produced them because they were not of advantage. Moreover many books perished, as the book of Barjamine teacheth us, for the Jews continually were drawn into the Errour of Idolatry, and some of the Books they lost, and some of them they tore, as Jeremia declares, and he who wrote the Book of the Kings saith, that Deuteronomie was scarce found after a long time, which was hidden and plundered. For if when they were free from Warr, they had so little care or regard for Books, much less had they in the time of war; And if they shall say, if it was not written in the time of Christ, whence doth Matthew produce it? We answer, that it was the daughter of a Voice.

And in the time of Mathew it was delivered and propagated from mouth to mouth, and therefore Mathew wrote it, or it was in the Books which were Lost, or the Spirit which dwelt upon him in the Parlour Revealed it unto him, or in his time, it was preserv'd in Books and after Mathew wrote it, perish'd in the destruction of the City by the Romans. And if a Jew will endeavour to Falsify the Gospel because this allegation is not Extant, he may be Reprehended from his own Books wherein are many Speeches written say'd to be in writing, and are not written; wherefore we may hold theirs in the like repute.

Moses speaks to Aaron concerning the death, of his Sons, *I will be Sanctified by my near ones and I will be praised before all the People*; yet this is not found any where; and it is said in the Book of the Wars of the Lord, *A Flame in the Whirlwind in the Torrent of Aron*. Moreover, *To teach the Children of Israel the use of the Bow*; behold, it is written in the Book of Jasher: But neither did he reveal what is the Doctrine of the Bow. It is said of Jeroboam the Son of Jehu, *I will turn the Border from the going in of Hamath, to the Book of the Sallows*; as said the Lord by his Servant. *Jonas the Son of Mathi the Prophet in Gad-Hether*; and this is not written any where; no not in Jonas. And, *Thou hast said, the World shall be Built in Grace*; and also in Esaia, *This Word the Lord spake concerning Moab*; and it is unknown where these two passages are written; therefore let the Jew take our Excuse from his own.

Moreover, The Gospel, according to Custom, and with regard to the accomplishment of things, produceth an Allegation; for Isaiah saith, *There shall come forth a Rod from the Root of Jesse, and a Branch shall sprout forth*: And in the Hebrew a Branch or Bough is expounded a Branch, and Nazaren one who sprouts out; and when Mathew saw that Christ came and dwelt in Nazareth, he expounded this of Esaiah, *A Branch shall sprout out, He shall be called a Nazaren*; and he was called a Nazaren from Nazareth, that is, **נָצַר** one sprouting out, from **נֶצֶר** a Sprout; so they are expounded in the Hebrew Tongue: Others say that **נָצַר** which is **נָצַר** is expounded New, and that Nazareth signifieth New, and signifies Typically that the Son would newly be made Man for Men: Others say, That Nazareth signifies Justice, and Nazaren signifies Just; and if they shall say, that because he was born in Bethlehem, and not in Nazareth, Esaiah calls him **נָצַר** let them know that the Apostles called him as did the Prophets, and that this of Bethlehem was not hid as to the Prophecy, but chiefly intended, according to that of Nathaniel,

niel, who from this was moved to make *Enquiry*, and said, *From Nazareth, &c.* For Nazareth was a contemptible place, as was Galilee, and our Lord was not ashamed to be called from thence,

After he had discoursed concerning *Christ's Nativity, &c.* at last he came to the beginning of the Gospel, which is the Baptism of Christ : And so he Continueth his Discourse, on towards his Passion.

C H A P.

M A T H. III.

A *And in those days came John the Baptish :* He doth not understand by *those days*, the time when Jesus returned from Egypt to Nazareth, for in those days Jesus was five years old ; but the time of his abode in Nazareth being Twenty five Years, he was Thirty Years of Age when he came to Baptism, as saith Luke. Others are of opinion that he calls *those days*, the time when he came to be baptized ; for it is the custom of Scripture to term by the Name of *those days*, the days wherein any matter, what-e'er it be, is acted or done. Others think that he calls *those days*, the time wherein the Jews had neither King nor Prophet ; forasmuch as the Prophecy of Jacob was fulfilled, *The Scepter shall not depart*, &c. but Tiberius then Reigned, as Luke saith.

Others say thus, *In those days*, that is, our Lord did not (immediately) after his return from Egypt come to John, but when he was Thirty Years of Age, being Two years old when he went down into Egypt, where he remained Three years, and afterwards dwelt in Nazareth Twenty five Years, and in these years he paid the debt of our Nature, and fulfilled the Law, and abrogated it ; and it is the Custom of Scripture not only to compute a long time by days, according to that, *In the days of Amraphel*, and, *In the days of Hosiab*, but also by a day, as thus, *The whole day of Warfare afflicted me* ; and, *The whole day of my shame is before me*, speaking of an extended duration of time.

Others are of opinion that Mathew spoke not these things as immediately referring to the time wherein the things above spoken of relates, for John did not suddenly begin to baptize when he returned from Egypt. But when our Lord was baptized he was Thirty Years of Age. So that Mathew intended

to say that at a certain time that John came: So when he saith, then came Jesus, or then was Jesus led to the Wildernesse, he doth not speak in the series of time relating to what immediately was before spoken of, for it is the Custom of Scripture to speak thus, for though when he sat in the mount of Olives, and spake of the destruction of Jerusalem, and the Finishing of that Generation, he subjoyns a Declaration concerning the End of the World, which were farr distant the one from the other: So here he includes the whole time of his infancy, and that of his abode in Nazareth, and also the Thirtieth year (of his Age) with one of those times that John came. Augustus reigned fifty Six years, and in the forty first year of his Reign Christ was born, and his Son Tiberius took upon him the Kingdom and in the fifteenth year of his Reign came John the Baptist; so that the years from the Taxing which was in the days of Augustus when our Redeemer was born, to the fifteenth of Tiberius being computed, make up thirty years.

Came John the Baptist: That is to say, from the Ziphian Wildernesse to the Region of Judea; he calls him the Baptist, because God sent him to Baptize with the Baptism of Repen-
 tance: Mathew doth not definitely declare those days, but Luke speaks definitely.

It behoves here to make inquiry of many things; from whence therefore came John? We Answer, from the Ziphian Wildernesse where he was brought up; for at the time the Infants were slain; forasmuch as the Wise-Men returned not unto Herod, he began again in Rage to enquire of the Priests, where Christ was born, and one of those who stood by, said unto him, There is born in our Neighbourhood a Boy the Son of a Priest, and it is given out, that he is the Messiah; and he sent immediately to make pursuit after him, and when Zachary came, he demanded of him, saying, *Where is thy Son,* and Zachary Answer'd, *He is in the House,* and he sent Souldiers with him to fetch him, but one of the Standers by, made haste, and gave notice thereof to Elizabeth, & she took him up, and departed in haste, and went to the Ziphian Wildernesse; Zachary then coming to the House, and finding, neither Elizabeth nor John, he was afraid to return, and went his

his way, and took Sanctuary at the Altar; but Herod sent thither, and caused him to be slain.

The Lord Ephraim saith, That she received Direction by Vision, to fly from the Sword of Herod, and that she made him a Coat of Camels Hair, and a Girdle to bind his Loyns; and that they grew together with him, thirty years, as the Garments of the Children of Israel increased with them forty years. John was two years and a half Old when he fled; Others said, That an Angel snatched him from his Mothers Arms, and that neither his Mother nor Father knew the Place of his Abode.

Others say, That when his Father perceived the Sword of Herod drawn against him, he carried him up to the Temple, where his Conception was Denounced, and betook himself to his Prayers, and that he was thence Translated to the Wilderness, which when the Jews apprehended, they asked him, Where is the Lad? And he Answer'd, *I know not*, but they said, *Thou hast destroyed thy Son out of Envy to our Redemption*; he then betook him to the Altar for Refuge; but such was their Accursed Prophaness, that they slew him there: Others say, That the Jews slew Zachary out of Spleen and Envy, because he did not deprive the Virgin of her place among the Virgins; but we agree with those, who say, That Herod slew him; yet this Blood remained, Crying with a fervent Voice fifty eight years, until Titus the Son of Vespasian coming against the City and subduing it, entred into the Temple, and saw the reeking Blood; and there hearing the Cry, enquired, and found this to be the Cause; and then upon the place gave his Command, and accordingly the Priests were Slain; and at this time ceased the Cry, and Reeking of the Blood.

John as they say, until he Arrived at fifteen years of Age, sucked of his Mothers Milk in the Wilderness, and was Nourished with Roots, and his Mother went about, and lived by the Alms of Passengers, the remainder of the Thirty Years, John abode in the Wilderness, and the Holy-Ghost accompanied him, and supplied him with Food and Rayment, and Enrich-
ed

ed him with Revelations, and taught him what it behoved him to know;

But why did he Fly to the Wilderness? We Answer, That there might not be any absurd pretext, or opinion among Men, concerning what he was to Testifie of Christ; as first, That either he should Testifie of him, for their being of Kin, or for the Love of their Parents, or for their society from their Childhood; wherefore he was of Favour Translated to the Wilderness, and remained there full thirty years, until both of them arrived at that perfect Age, wherein those things that were to be spoken concerning the Gospel, were to be believed and confirmed; and he came to open the Fountain of Baptism; and this was not of his own Will; but of the Will of God, as saith Luke, *The Word of God was upon John*; That is to say, His Command; and he came by the appointment and Word of God.

And he who sent me to Baptize, said unto me, He whom thou seest.

He was sent to baptize that he might proclaim Christ to Israel; and that they hearing that he did baptize, the Jews might from all parts be gathered unto him, and he preach concerning Christ: And because they were polluted with sins, John came to put them in mind of their sins, preparing them to Repentance by Baptism.

The Lord John saith, That there was no Remission of sins in the Baptism of John, because Christ was not yet sacrificed on the Cross, nor was the Spirit as yet given, nor was Sin slain: And Paul saith, That *John baptized with the Baptism of Repentance*, but adds not, *for Remission of Sins*?

But how then do Mark and Luke say, That *John did baptize for Remission of sins*.

The Lord John says, Because the Jews were Impostors, and that they might not onely not suffer for their Sins but also purify their Souls, it was necessary that John should say, I baptize for remission of Sins, that he might put them in mind of their Sins, and prepare them for the baptism of Christ which confers remission of Sins, as Paul say'd, *Ye have been washed, ye have been sanctified, not by the Baptism of John, but by the Name of Christ, and by the Spirit of God.*

Some

Some say there were three sorts of Baptism :

The First of John to Repentance, when they returned from dead Works.

The Second was that of the Disciples in the Name of Jesus ; and they who were baptized by the Disciples, received Remission of Sins.

The third is that which followed the Descent of the holy Ghost, vizt. the Adoption of Sons, for without the holy Ghost there was no capacity for Adoption.

Saint Theologus, and Moses Bar Cepha, and Johannes de Dara, and others, are for Eight Baptisms.

The first is that of the Flood, as that which was given for the Cutting off of Sin, and purged the world from Evil.

The Second was that which was by the cloud and the Sea, as St. Paul said, the Sea, signifying waters, and the Clouds the holy Ghost.

The third is the Figurative Law by Moses, which is called of Purification, and they eat nothing out of the Market without washing ; for those who were clean by Nature, but by Accident otherwise, as he who had touched a dead Carcase, or was defiled with Nocturnal Pollution, or had tasted what was prohibited, or went to the House of Mourning, was therefore to purge himself by washing, and was not clean until the evening.

The Fourth is that of John, by water indeed, but to repentance, which was superiour to that of the Jews, but inferior to ours, it having neither the holy Ghost, nor remission of Sins ; which is manifest from hence, that Paul did again baptize those who had been baptized therewith by Apollo of Alexandria ; and it served as a bridge to pass from that of Moses to this of ours ; there were not therein Bodily cleansings, but it advised us to eschue evil, and to perform works agreeable to Repentance.

The Fifth is that which Christ bestowed upon us being perfect, and bestowing Adoption, Conferring Grace, and granting Remission of Sins, and freeing from debts, and is the Gift of the Spirit.

The Sixth is that of Martyrdom, for the Martyrs who
Z were

were not baptized with water, and received the holy Ghost, and bare Testimony of Christ, and were Crowned, the blood of their necks supplied the place of their baptism.

The seventh is that of Tears, which also procures remission; for being it is Impossible for those who have been once baptized, when they are spotted with Sin, to be re-baptized, God gave Tears, that when a Man weeps for his Sin, he might receive Remission, and so the Gift of Baptism which he lost, might return unto him; as David was baptized with Tears, when he sinned and committed adultery.

The Eighth is another baptism which is by Fire, whereof speaks Theologus, which happens when we are baptized in fire.

But with what baptism was our Lord baptized? St. Severus is of opinion that it was that of John, which was of repentance, for he who was no Sinner was reputed a sinner, and he was not baptized as if he had stood in need of repentance, or to have received Remission of Sins, or the holy Ghost; for he committed no Sin, nor was there any guile in him; he say'd, *Who reproveth me of Sin?* And he had no need of the Spirit, for he was of the same nature with him; wherefore as not wanting it, was he baptized with the baptism of repentance, *the over-ruling of Controversy*, he was therefore baptised with the baptism of repentance and adoption, as being not baptized for himself but for us; it was say'd to be one and the same baptism wherewith he was baptized, but he was baptized for us, that he might Sanctify us by his baptism; he abolished the baptism of the Jews, and gave us that of adoption, as he Celebrated the Passover, abolishing the old, and instituting the new. *Philoxenus*, He was baptized with our baptism that he might bestow it upon us, for it is a type of his death and resurrection; and as he died and rose again, and was to us the first fruit from the dead, so was he baptized for the sanctification of our baptism, and presently he bestowed it upon us, for he was baptized that he might be proclaimed to Israel, and that he might fulfill the whole Law, that is righteousness, and that he might prepare adoption for us, and make us his Sons and Domesticks, and that he might draw the holy Ghost on our flesh by the means of his flesh, and that he might make void the first Condemnation, and that he might open unto us
the

the Heavens which were shut up, by Transgression of the Commandments, and that he might Sanctifie Waters, and shew them unto us, as Enlightning, Holy, and Conferring Remission, and that he might Sanctifie the Baptist, and that he who once cast into the Water, in the time of Pharoah, the known Serpent which crept in the Water, might bruise his Head, and that he might Root Sin out of the Waters, as he took it upon him when he was Crucified, and that he might Reveal the Trinity upon the Waters, and that he might put an end to (former) Washings, and bodily Purifications, and that Spiritual Baptism might be believed, which is from Water and the Spirit; whereat, Nicodemus made difficulty; and that he might wash away the Filth of Sin that is in us, and that he might by the Spirit and Water, perfect Jordan, as he is Spirit and Flesh.

Wherefore did he Establish Water for Baptism, and not something else?

1. Because as our first Frame was made of Water and Dust, so also our last renovation ought to be accomplished by Water and Fire; and as there, he breathed into the Face of Adam a Living Soul; so in Baptism he breathed into us the Holy-Ghost.

2. Because sensitive Creatures are therewith sustained.

3. Because Water hath it in its Nature to give increase, and to fructifie; as it received from the beginning, so it now causeth Men to be fruitful and increase, and fits them with Wings to fly to the Meeting with our Lord.

4. Because the Water Arms us against Thirst and Fire; wherefore being Baptized therewith, we drive away from us the Flames of inordinate Passions, and so quench the last Fire that it may not prejudice us.

5. Because Water hath a pure cleanness by Nature, which frames the similitudes of such persons as look into it; so Baptism exhibits unto us the like; framing in us the Characters of Incorruption.

6. As Water washeth away the Dirt and Filth out of Garments; so doth Baptism purge the Sins of Soul and Body.

7. As Water takes out the Spots which fall upon us, so Baptism takes out the blot of Sin which Adam cast upon us, when he became Debtor to Sin and Death.

8. Water Strengthneth those who are Weak, and dip themselves in it; so after we are Baptized therein, it fortifies us to the performance of Spiritual Service.

9. Potters Vessels which are Burnt in the Fire, unless they be steeped in Water, crumble away, and fall in pieces as dry Dirt; so we, unless we be dipped in Baptism, return into Dust and dryness, void of Godly Waters.

10. There are two Cleansing Elements, Water and Fire; and they who are not here Cleansed with Water, shall there be Tormented with Fire.

11. Water washeth all things, and wanteth no Cleansing, and he who is washed with Baptism, needs no other Cleansing.

12. Water is a thing exposed to the Use of all Men; and that no Man might be deprived of Baptism, therefore was Baptism thereof Constituted.

13. Because, by Waters were washed away the Filth of Noahs Family; and because the Egyptians were drowned, and the Worshipers of Balaam were thereby tryed; therefore baptism was Established.

14. To abolish the Evil Opinion of those Fools, who said, *That Water was Evil, because therein was the Common Deluge, and Pharoah was Drowned therein*: He sheweth, that Water by baptism gives Immortal Life.

15. Because, by Water were made the Espousals of Rebecca, of Rachel and Tüphora, typifying the VVater of Baptism, whereby the Church is Espoused.

16. Because the Passage of the Children of Israel was made by VVater, and also of Elishah and Elishah in Jordan; and the Cleansing of Naaman, and that Torrent of Ezechiel, and the washing Shiloah, did all of them Typifie our Baptism. And in the place through which Joshua passed Jordan, and Elias and Elishah also, was, as they say, *Christ Baptized*.

Thus much for the Third Chapter.

CHAP

M A T H. XXVI.

A*Nd it came to pass when Jesus had finished these speeches he said to his disciples, Ie know that after two days the passover will be.* Our Redeemer spoke this on the mount of Olives, but Luke saith that he came on the day of unleavened Bread; and John said, six days before the passover; he who heard those, how can he these? Jesus came to Bethanie on the Sabbath day when he raised Lazarus, and he made him a supper, and he raised Lazarus, and Martha ministred, and Mary washed his feet; the next day after, which was the first day of the week, he entred into Jerusalem with Hosanna's, as say'd John; and on that first day of the week, he went forth into Bethanie and lodged there, as said Mathew; and in the morning of the second day of the week he returned to Jerusalem, and dried up the fig Tree, as Mathew say'd; and again on the third day of the week he went forth to the mount of olives, as Mathew said, and sat upon the Mount, and his Disciples came unto him, and spoke unto him, and he taught many things; and on this third day, he said unto them there on the Mount, *After two days will be the passover*; that is, after the fourth and fifth day of the week the passover was to be Early in the morning of the preparation, and on that third day Christ was anointed in the house of Simon the Leper, in the town of Bethanie, as say Mathew and Mark; and from Bethanie where he was anointed, he sent two Disciples, Peter and John, to Jerusalem on the fifth day, to prepare for him the passover, as Luke sayeth, *The Day of Unleavened Bread being come*, &c. and when it was the evening of the dawning of the Friday, he came to Jerusalem, and lay down in the Parlour, with his Disciples as sayeth Mathew; and the first day of the passover and of unleavened bread was the Friday, as John sayeth, which was

A a

the

the preparation of the passover, and they entred not into the Pretorium, that they might not be defiled; and if thou shalt reckon from the Sabbath whereon Lazarus arose, until the preparation, there will be six days, as sayeth John; from whence it is apparent that the *Evangelists* agree with one another, for Mathew said, Ye know that after two days shall be the passover, that is, on the third day of the Week, he said this unto them; and the fourth and fifth days of the Week were two intermediate days, and on the Friday happened the first of Unleavened Bread, whereon the Passover of that year was slain, and whereon Christ was crucified, as said John.

And the Son of Man shall be betrayed to be crucified: First of all he introduced the matter of the Passover, that he might conceal that which would have affected them with sadness, that is, that he was to be Crucified.

Then were gathered together the chief Priests and Scribes: For the Law had commanded there should be but one High Priest, and that when he died another should succeed; for with the life of this one, he measured the flight of those who had involuntarily slain a man; but at this time their Laws were corrupted, for instead of one Chief Priest, many succeeded.

Moreover, he set up unto them two Chief Priests, to the end that if there should happen to one of them Nocturnal Pollution, or any Liquefaction, and he should be polluted, the other might administer without any disappointment to the Feast. But Herod when he reigned as King, he made one High Priest every year, that they might not rebel against him: He made them also to exercise that Priesthood for certain years, as Zachary.

And they took Counsel against Jesus to take him by deceit: For they were assembled unto the Court of Caiaphas the high Priest, and after four days from the raising of Lazarus, being the fourth day of the Week, they took Counsel for his Death; and therefore the Apostles appointed that on the fourth day of the Week, on the Friday, and on the first day of the Week, there should be a Fast, and the holy Mysteries. On the fourth, because they consulted his Death on that day; on the Friday, because thereon he was Crucified; and on the first day of the Week, because on that day he arose.

Some

Some say, That even the Beasts, on this *Friday Honour* the Fast. *Not in the Feast, lest there be a Commotion among the People*: Observe, That they were not afraid of God, but of the People; And observe, The Devil did not consent, that Christ should suffer in the Feast, that his Passion might not be Publick; but because, They were overcome with overflowing Rage unlawfully, and found Judas ready to betray him; they could not Govern their Rage. They Consulted in the Court of Caiphas; because, He was the Chief Priest for that year: And some say, That he was Josephus, and afterward Repented, was Converted, and Believed in Christ; but we say, That the Josephus who fought smartly with the Romans, and afterwards was taken by them, made a Disciple, and wrote many Books, concerning what happened in the time of the Machabees; and also, concerning the War of Jerusalem, was another than this Caiphas the High Priest; and Eusebius Caesariensis in his Ecclesiasticks Testifieth unto us the same; but Josephus was called the Second Joseph by the Romans, by reason of his Wisdom; and he said of Vespasian, *It will come to pass that he shall Reign.*

Jesus being in Bethany in the House of Simon the Leper. This Bethany was the Village of Mary, and of Martha, wherein Lazarus arose from the Dead; and it is Interpreted, *The House of Praise*, and this is differing from Jerusalem; and it is evident from this, That when the Sinner Anointed him there; he said afterwards, *Go unto the City, and prepare the Passover for us*; hereby the Evangelists shewed, That he sent them from Bethany to the City of Jerusalem: This Simon was a Leper, and was Cured, and the Name of Leper remained on him; perhaps, for that afterwards he grew Leperous in his mind, and was Scandalized in our Lord.

There came unto him a Woman who bad with her an Alabaſter. The Woman was encouraged to come unto our Lord, from this, That she saw he had Cured Simon the Leper, and for that he had Cured many Women, the Canaanite, the Samaritan, she that was Wounded, and others; and she did not come unto him as a Man, but as to God made Man. But some say, That the Evangelists are contrary to one another, by

by reason that Luke saith, she was a Sinner, and that it was in the House of Simon, and in Nain; but Matnew saith, in Bethany, in the House of Simon the Leper, but doth not signifie her Name; but John manifestly signifies it, and saith, that her Name was Mary. Some say, That they were two, by reason of the places; Others, That she was one and the same, she having Anointed him twice, and being the Sister of Lazarus, which was called Magdalen; Others say, That Simon the Pharisee was Simon the Leper, the Father of Lazarus and Mary; Others, That they were three; the Whores Anointed him twice, and Mary once; once he was Anointed at Nain, and a second time by Mary the Sister of Lazarus, in Bethany, in the House of Lazarus her Brother, six days before the Passover; Luke saith, That she Anointed him in the House of Simon the Pharisee; John saith in Bethanie, in the House of Lazarus; Mathew and Mark say, in the House of Simon the Leper; The Lord John saith, That he was Anointed twice; Saint Severus, unto whom we assent, saith, That he was Anointed thrice, once at Nain, as said Luke, the intermediate Evangelist; and it is evident from this, That soon after he Raised the Lad, the Son of a Widow in Nain; and another time, the Sister of Lazarus Anointed him in Bethanie; six days before the Passover, in their House, when her Brother Lazarus rose from the Dead: Moreover, The third time in Bethanie, two days before the Passover; and John said, that she Anointed the Feet of Christ; but Mathew, two days before the Passover, when he was in the House of Simon the Leper, there came a Woman, and poured Oyl on Christ's Head; as he was at Table; and from that which he said to Lazarus, and another to Simon; and John saying, That she Anointed the Feet, and Mathew the Head; it is clear, That he was thrice Anointed, and from the manner, and from the Place, and from the time, it is evident, That it was not one Anointing, but three, and three Women; and if she who was the Sinner in Nain, were the same that came unto him two days before the Passover and Anointed him: There will be computed two Women according to the Discourse of the Lord John, and three Anointings, according to what Saint Severus hath written

Then

Then Judas went away; That is, when he saw that Simon was Cleanſed, and that the Woman poured out Oyntment upon him.

One of the Twelve; That is, of thoſe who were firſt Elect-ed, and to whom the Myſteries were Revealed, and who had freedom of Speech, and was not of the Second in Order; that is, of the ſeventy and two Evangeliſts.

Judas Iſcariot; That is, he calls him from Scariot his City; and moreover, That he might diſtinguiſh him from Judas the Zealous.

What will ye give me? Heaven and Earth are too little to be the Price of what thou wert to ſell; becauſe, they are Creatures, but he is the Creator; and the Creature is not at all to be exchanged, or to be a Price for the Creator; it was not conceived how he ſhould betray him, who had revived three dead Men before him; and had he not yielded, permitted, and been willing, they could not have Crucified him; yet in this, That Judas betrayed him, and the Jews Cruciged him, they did not perform his Will, but the contrary; becauſe, He for the Redemption of Men, was willing to be Betrayed and Crucified; but Judas and the Jews did not betray him for the Redemption of Men, but to Murther him, and to deſtroy his Name; Therefore, though he was willing, yet they did not Act his Will, but the contrary; and therefore they are Accuſed and Condemned: Satan entred into Judas, and not into his Fellows, becauſe he found in him the Paſſion of Covetouſneſs. Luke addeth, and the Prefect of the Militia of the Temple; that is, an Officer of the Guard; for, becauſe the Principality of the Jews was fallen away, and the High-Prieſts were continually in Commotion among themſelves; the Romans placed in the Temple with them, Officers of the Militia, that they might not be unruly, and they remained in the Temple with them.

And they agreed with him for thirty Pieces of Silver; That is, thirty Denares; the Name of the Syriack Word *Cospbo* is a generical Name; and ſometimes it ſignifies Gold, ſometimes Silver, and alſo Didrachmas and Denares: Moreover, Thirty Pieces of Silver, that is with an Inſcription, to wit. a Sign

Engraven, that Represented the Prince whose Mony it was; they were thirty Staters of Silver, for a Stater of Silver was twenty Didrachma's, so that the Value of them all, was six hundred Didrachma's, which make up the Sum of Thirty Denares.

And from that time he sought an opportunity; That is, a Conveniency, to wit, a time and season, free from the Clamour, or Tumult of many: Moreover, He sought a time when the people and multitude which he taught might not be found with him, because he was afraid of the people.

One of ye shall betray me. Hitherto, he spoke Mystically, concerning his being to be betrayed; but here, plainly; and by these Words, *One of ye*, he troubled them all, every one of them was afraid of himself, lest it might be he; and by this, that he said, *one of all them*; he shewed, that he did not mistake who it was; but he did not Publish him, in respect that he might be Converted, and he terrified them all, that he might preserve him.

And they were very sad. Fear and grief laid hold on them, and they began to say unto him, every one of them particularly; for they believed his Words, more than their Knowledge, and they Confessed, that he knew them better, than they knew themselves; John. They looked one upon another; because, they knew not of whom he spoke, and every one asked in the behalf of himself.

*Then he Answered and said, He who dips his Hand with me in the Dish; That is, he detected him, that his Fellows might not dye with fear; and he struck him with the Name of Traytor, that peradventure, he might Repent; for this, Shall dip with me, is thus Expounded by Sanctus Johannes; he was so Unmannerly and Impudent, that he did not honour the Lord, but dipped with him; but it seems to me, That he spoke to make him ashamed, and as drawing him to Love; *Ye are they who Eat with me freely, and yet one of ye shall betray me?* That is, *He who shall betray me is not from without, but is of those who dip the hand with me in the Dish: VVas it requisite that they should dip in any thing, since that it is commanded in the Law, That nothing shall be Eaten, that is made with Fire?**

Fire ? We Answer, That they dipped in fitting Sauces, where-
with Roasted Meat was to be Eaten, as being a young Crea-
ture; for they did also eat a Roasted Lamb after the Old Rule.
Saint Hypolitus, Although all the Disciples stretched forth
their Hands with him into the Dish, yet when our Lord stretch-
ed forth his Hand, they drew back their hands, but Judas did
not so; but impudently stretched forth his hand, together
with him into the Dish, as if he had been his equal; and this
is that he, who shall dip his hand; and when from hence the
Disciples did not understand who was the Traytor, he dipped
Bread and gave, and immediately they knew him: Others,
They did set before them two Dishes and each six of them
dipped in one Dish, and Judas was of that Company which
dipped with our Lord, and therefore he said, *That he who
shall dip with me shall betray me*: Some say, That he did not
Reveal the Traytor, until he washed their Feet, and gave
them the Mytery; but this is not true.

And the Son of Man goeth away; That is, shall dye, *As it
is Written of him*; and if it be so Written concerning him,
That he shall dye; Wherefore was Judas to be blamed, who
accomplished what was Written? We Answer, That he did
not accomplish what things were Written, that he might ful-
fil them, or with a good intention; so neither did his Cruci-
fiers Crucifie him for the Accomplishment of Prophecy, but
for an Evil Intention; and neither, because things were fore-
told, do they who accomplish them, remain without Judg-
ment and Vengeance; for between the Speech of the Lips,
and the accomplishment of things; there is placed a freedom,
and every one shall be Rewarded according to his Freedom
and Will; and if thou shalt not require the Will of him who
is to perform the Deed, thou shalt free the Devil from many
Accusations, and those who perform his Will; and if Judas
had not betrayed him, without all doubt some other had be-
trayed him, and if another had not, Providence had been ex-
tirpated: We Answer, That Providence had not been at all
extirpated; for he who is Wise in all things, knew how to
Govern and Dispenche his Affairs, and also without the Trea-
chery

chery of Judas, or the Evil Intention of the Crucifiers, for his Wisdom is Opulent, and his Doings Incomprehensible.

But Wo to the Man by whom. He bestows a Wo on the Man who was Minister by constraint of Providence, and encouraged those his Disciples, that they might not think that he was betrayed out of Weakness.

And Judas the Traytor gave unto them a Token, he it is whom I shall Kiss. For it was the Custom of the Disciples, that he who came from afar off, should Kiss Christ on his Mouth, and Judas made use of this Custom for a Token to the Jews; Others, Judas thought that he might have deceived our Lord herewith, when he shall see me Kiss him, he will think that I kissed him out of Love to him, and not that I am to betray him; whereas Christ, who knew Secrets, knew very well what he designed: Wherefore had the Jewish Ministers need of Judas to betray him; had he been willing to have concealed himself; for he had Power, as Lord, at all times, to change his Visage; and had he designed not to have been known, he had neither been known by his Voice, nor by his Visage, no more than he was known to Mary Magdalen, when he arose from the Dead, and afterwards made himself known by his Voice, when he called her Mary; and it is evident from this, that John Reports, *Whom seek ye?* And they said, *Jesus of Nazary;* because, they did not know him: But how was it, That Judas who was continually with him, did not know him? Because he did conceal himself from them, and they did not know him, until he was so pleased, and Revealed himself, and said, *I am he:* Moreover, the Jews stood in need of Judas, to betray him unto them, that he might be an excuse for them, they saying, That his Disciple betrayed him; and had he not been Wicked, his Disciple had not betrayed him.

And they laid their hands on him, and took him; That is, forasmuch as he had fulfilled his Dispensation, and there remained the Passion, Death and Resurrection; he yielded up himself, and was taken.

M A T H. XXVII.

W *Hen the Morning was come, they took Council against* Verſ. 1.
Jeſus; That is to ſay, that they might put him to
 Death; for they conſider'd and conſulted together,
 early in the Morning; Forasmuch, as they fear'd, leſt the peo-
 ple ſhould Riſe in Commotion, and Rebel againſt them, as
 at other times they had done; and they underſtood not, that
 he had conſented to put himſelf into their Hands.

And they bound him. Viz They bound his Hands behind Verſ. 2.
 him, and led him to Pilate. Viz. Forasmuch as their Autho-
 rity was Aboliſh'd, and they could not put any one to Death.
 They led him to Pilate, that they might make ſhew, that they
 did not Murther him by their own Power, or Tumult of the
 People, but in the Form of a Legal proceeding Judicially, as
 a Traytor to Cæſar, and a Seditious Perſon; *ἡγούμενον* This
 Word is by Expoſition a Judg, Governour, Prince.

Then Judas the Traytor, when he ſaw that Jeſus was Con- Verſ. 3.
demned, Repented himſelf; That is to ſay, in ſuch manner as
 the Evangelists recites his Condemnation; for had our Lord
 been Righteouſly Condemned, Judas had Rejoyced, and
 would not have Repented, nor would he have called that In-
 nocent Blood which he had betray'd; but the Cauſe was, that
 the Priests had unjuſtly pronounced Sentence againſt him;
 And obſerve, That Judas did not Repent, till his Sin and Ini-
 quity was accompliſh'd; for ſo the Devil deals with his Ser-
 vants, not permitting them to obſerve their Iniquity before it
 be fulfilled: Wherefore was not Judas accepted ſince that the
 Evangelist ſaith, that he Repented? Becauſe, he Repented of
 Diſpoſition, and not voluntarily, and for that he did not per-
 ſectly Repent, for that he went out, and hanged himſelf, with-
 out applying himſelf to Repentance, was the work of a Devil,

who caused it. Others say, that his Repentance was not sincere and spontaneous, but proceeding from fear, for he did not truly Repent, but feared the same fate with the Sodomites, Dathan, and Abiram, because he had betrayed innocent blood. Others are of opinion that he was not accepted, for as much as he did not believe that Christ suffered on his own accord, for had he been of that belief he had been converted, as was Simon, and had not hang'd himself. *Thirty pieces of Silver*, viz. Thirty Pence.

Verf. 4. *I have sinned in that I have Betrayed the innocent Blood*, lest it should be thought that he had betrayed him as finding some Evil in him, it was so ordered by Divine disposition, that he should say before the Chief Priests, *I have sinned in that I have betrayed Innocent blood.*

What is that to us ? Thou knowest. Hereby they cast the blame on Judas as if they had been clear of the matter ; whereas if they had been so pleased, he had not been Crucified.

Vcf. 5. *And he Cast down the silver in the Temple* ; viz. he earnestly contended with them to take it back again, and they would not receive it ; he therefore cast it down in a fury and went his way.

Acts. 1. 18.

A Reconciliation of the difference between the Evangelists concerning the Death of Judas.

He went and hanged himself. Mathew sayeth thus ; but Luke in the Acts writes that he *burst in sunder in the midst, and all his Bowels gush'd out* ; and both are in the Right : For there was *strangling and bursting* in the case, and every of the Evangelists writes of the one ; for after he had cast down the Silver in the Temple, he cast a Rope about his own Neck in a Wood belonging to his House ; and it happening that some passing by saw him hanging, and loosed him before he was choaked. Others say the Rope brake, and that for some days after he was sick, and swelled to so large dimensions as that a Cart could not bear him, and his head was sore puffed up, and his eyelids so swolne, that he could not see. And Papias saith, That his privy Members were mightily enlarged, and that putrid matter, abominable stench and Worms proceeded from them. Epiphanius saith, That he lived four days after his Suspension, & that he was cut in twain, and that his Bowels gushed out. Others, That

Epiphanius his Opinion

That he died of that Disease, and they did not bury him, for that it was a custom to leave those unburied who hanged themselves: Wherefore he did stink and became offensive, and a Nuisance to the Inhabiters round about, and they were forced to remove him thence on a Bier; and when they lifted him up he fell, and bursted, and all his bowels gush'd out. It is said by St. Luke in the Acts of the Apostles, *Let his habitation be waste*; That is to say, after they had buried him, the ill savour of his house offended the inhabitants, and they removed thence the stones and the rest of the materials, and so his habitation became waste, to wit, Scariot, and uninhabited. His house was seated in Jerusalem.

Because it is the price of Blood. Hereby they plainly shew that they bought his blood at a Price, and did not put him to death as guilty.

And bought with them the Potters field to bury strangers in. That is to say, for a Sepulcher of strangers, and to cover the wickedness of the murder by their pretended provision for strangers, and while they labour by pretext to conceal their fraud, God on the contrary ordains that the names of both should perish, as well of the Potters as of the strangers, for it was called the *Field of Blood*; he calls *Agorsa* the Field or Land which belongs to one that makes Potts and Vessels and such like Potters ware, and this man was one of these three; either he made Earthen Potts, or his Ancestors were Potters, or his Name was such as imported Potter, as they call men by many and sundry Names.

Took the thirty pieces of Silver; those things which the Jews did wickedly and voluntarily, were the accomplishment of the Prophecie. These words were set down as a Parable, which the Prophet converts by application into matter of Fact, as this, *Out of Egypt have I called my Son.* These words *Took thirty Pieces of Silver*, are not written in Jeremy, as we find in Matthew; but are written in Zachary; and by Error, the Translator wrote Jeremy instead of Zachary.

An Error of
the Translator
Corrected.
John 18. 33.

Pilate entre'd into the Prætorium, Viz. the place where the King or Judge sits and gives Judgment in publick Causes.

Art thou King of the Jews? Because the Jews accused him they

they added that he said of himself that he was King, and Pilate being above all other thing most Solicitous hereof asked him this question ; for he thought this a matter against the Roman Government, and that it behoved him who was set up in the place of Authority, as a Warden or Judge, to be more inquisitive thereof than all others,

Ver. 12. *Thou sayest* : Which was as much as if he had said, *I am.*

And he gave him no answer ; that is to say neither to Pilate nor to the Jews ; for they had not profited by his Answer moreover, that the words of Isaiah may be fulfilled, *He was dumb and opened not his mouth.*

Ver. 14. *And he wonder'd mightily.* that is to say, it being so easy for him to speak and get the victory, there being no cause of death al-

Luk. 23. 9. *ledg'd against him he was silent.* Luke says that *Jesus answered him not a word* ; that is, to Herod he gave no answer, nor wrought a miracle before him, lest they should rescue him from the Crucifiers by force (he being a *Gallilean*) and so retard his sufferings from the Cross, which he was prepared to undergo. But Herod contemned him, because he neither answered him nor wrought a miracle before him.

Luk. 23. 16 *Chastise him therefore and let him go* : That is to say, cause him to be scourged and permit him to depart, for Pilate himself perceived that they conspired against him, and it was the custom to dismiss at the Feast one that was Chastised.

Joh. 18. 31. *The Jews said unto him, It is not lawfull for us to put any one to Death* ; That is to say, it is lawfull for them to execute to death in another manner than that of the Cross (which is manifest by their stoning of Stephen, but as to Christ they said, *It is not lawfull for us to put him to death as a Traytor or Rebell against Cæsar* ; and as one that taught the Jews to rise in Rebellion against the Romans ; so that being to be put to death under that notion, he might not receive any favour at his Death, being one that suffered for a Capitall offence.

Moreover it is not Lawfull for us ; his transgression is not only against us or our Law : but his insolency reacheth so far as to offend Cæsar also.

Again Divine Dispensation utter'd this by their mouths, that the speech of our Saviour before he was betrayed, might be fulfilled.

My Kingdom is not of this World : That is to say, The Jo. 18. 36. matter is not as the Jews Accuse me, that I am a Rebel, an Usurper of an Earthly Kingdom.

If it were of this World : That is to say, this Temporal Kingdom is Slippery and Deceitful; and it needs Ministers or Souldiers to contend for it; but my Kingdom needs none such; because, it is Powerful, and sufficient of it self; and by this he shewed, That he was by Nature the Son of the Father, the Heavenly King, and Creator of all things; and that he was not as the Jews said, One that would Raise a Rebellion against Cæsar, Usurp an Earthly Kingdom, or Power.

It was a Custom to loose a Prisoner to the People; That is to Mat. v. 15. say, they Releas'd one at a Festival, in shew of commiseration, and not at every Feast, but that of the Passover; and this was, That they might Grace and Honour the time of whereon they were Releas'd from the Egyptian Bondage.

Called Barabba. Jesus was his Name, who is here called V. 16. Barabba; for so it is Written in the *Gospel of the separated*; and it is more evident from what Pilate said, in the 22d. Vers. *What shall I do with Jesus, who is called Christ?* Wherefore he was called Jesus; and the Evangelist was unwilling to Write his Name, that none might in his Book bear the same Name with the Lord Jesus.

Have thou nothing to do with this Just Man. She did not V. 19. speak to him in the House; because, she was not acquainted with the matter; for, what was done in the Night by the High-Priests unto Jesus, she knew not, he being not brought to Pilate till the Morning; and then hearing that her Husband sat on the Tribunal, to Condemn Jesus, she sent unto him, that he should have nothing to do with that Just Man. Or, when she Dreamt, she understood not the Interpretation thereof, otherwise she would have told him of it; but when she saw the City in Commotion, she understood the Dream, and speedily sent unto her Husband: Nothing appeared to Pilate in a Dream; either, because he was unworthy, or for that, if he had seen any thing in a Dream, the Jews would not have believed him, but would have said, *These things he feigneth*, as having a mind to save him: Or, perhaps he would not

hav: Revealed the Dream, lest he might have been Accus'd, knowing that he should not thereby have saved him. Pilate's Wives Name was *Lognia*.

19. *For I have suffer'd much in my Dream this Day concerning him.* The Calcedonians, and with them the Armenians, may be asham'd for computing the Day from the Morning; for behold, Pilate's Wife in the Night was affected with the Dream; and computed the Morning together with the Night, which was pass'd, as Marthew Writes: The day therefore is compos'd of 24 Hours, and begins from the Evening, as we compute. Inasmuch, as she said, *I have suffer'd*: This is signified, that when she was disturb'd with a Terrible and Violent Dream, and design'd to keep her self awake, and to decline it, the very day Light inclin'd her to Sleep, and vexed her, and that often.

Why Pilates Wife revealed not her Dream at home to him? *But why did she not declare the Dream to her Husband at Home?* Some say, That he lay elsewhere that Night, and therefore she sent unto him. My Lord Ephraim saith, That it was so wrought by God, that she forgot the Dream, and did not reveal it to her Husband in the House, in that sending to him in the Court, after it came into her mind, the Hearers might fall into Admiration; and when the whole City was in Commotion against her Husband, concerning Jesus she sent word unto him, That he should not fulfil the desire of the People, but preserve Jesus.

Several conjectures of her Dream. *But what was it she saw in a Dream?* Some say, That she saw Dragons encompassing her, and endeavouring to hurt her; but Christ did not permit them so to do. Others are of Opinion, that she saw our Lord as Judge of all Men, extending his Power to the utmost reach of Jurisdiction; and before him the Billows of a fiery Sea, and he sitting on an exalted Throne, and a dreadful Tribunal, the Angels Ministring in his Sight, and all Creatures trembling before him, and Voices proclaiming, *bodily, This is Jesus King of the Jews, who is to be judged before Pilate.*

Others say, That she saw Terrible and Hideous Sight, full of Horror in her Dreams; but they set not down what they were. Now Dreams are thought to proceed from Diurnal Meditations

The causes of Dreams.

tions, and from the four Humours; to wit Effluctions there-
 from, as the Playfitians say, When Black Choller prevails, one
 perceiveth Dark Places and Obscure, being Imprison'd in
 Darknes; but when Yellow Choller is predominant, one
 perceives Fiery Flames and Torches, Wine, Merriment, and
 Singing: When Blood abounds, one fancies Slaughter and
 Effusion of Blood; and when Flegm is redundant, Rain,
 Swimming, Rivers, and Floods are fancied: But Dreams which
 come from Satan, are according to the Phantasie; such as
 are pleasant Embraces, and Kisses. But such as proceed from
 God, are as this of Pilate's Wife, of Joseph, Pharoah, Nebu-
 chadnezar, and Abimelech, of Daniel, and of Joseph the
 Husband of Mary.

The 4 hu-
mours.

Satan.

God.

Visions.

But the High-Priest perswaded the multitude to ask Ba- Ver. 20.
rabbas: And all this was out of a desire they had to Mur-
 ther him; and they saw that the Rules complied with the
 multitude in what they asked of Pilate.

Who will ye that I let loose unto ye? He made them Ar- Ver. 21.
 bitrators, or referred the matter to their Election, for he ho-
 ped they wou'd have been ashamed, to say openly; *Let Christ*
be Crucified; but neither cou'd the Words of the Judg shame
 them, nor wou'd they be Prohibited by the Feast; nor by the
 Admonition; *Beware how ye Crucifie the Just one;* wherefore
 the Judg adds unto Jesus, the Name of Christ, to distinguish
 him from Barrabbas, who was also called Jesus. Moreover,
 he termed them Lords, hoping they would be ashamed, and
 dismiss him.

But they said Barabbas: Altho, of Evil Will they asked Ver. 21.
 Barabbas, yet Divine Dispensation concurr'd with them, whe-
 ther they wou'd or no. For Barabbas resembled Adam, for
 as Barabbas Sinned and was bound; so Adam by reason he
 had Sinned was bound in Hell, and as Christ was Crucified
 and Barabbas loosed; so was Adam loosed from the Chains of
 Hell, Christ being Crucified for him.

They all said, Let him be Crucified. Instead of Accusing Ver. 22.
 him of any Fault, as he did so, or so; they were made Judges,
 which was very absurd; *What shall I do unto him?* They
 snatch'd him from his place; because they were made Judges;
 and

and this was, either, because he was blind, and did not understand, or because he was afraid.

22. *Crucifie him*; That is to say, hang him on a Tree; for they did not say, *Murder him*, or put him to Death; but, *Crucifie him*; that they might give out concerning him, that he was a Seducer, and Blasphemer; therefore deserv'd to be Crucified; and for that Crucifixion was a Reproachful Death, they cryed, *Let him be Crucified*: Moreover, That they might bring him under the Curse of the Law; *Cursed be everyone that hangeth on a Tree*; and altho, they did fulfil this out of an Evil Conscience, yet Divine Dispensation confirm'd that by their Mouths what he had foretold, he would bring to pass, that *He should dye the Death of the Cross*: Moreover, As the Crucifying of him was the Cause of many Evils; to the ingeminating of the Word, *Crucifie, Crucifie*, was a great indication of their Fury.

- V. 24. *He took Water and washed his Hands*; For he was brought to a streight, by the Commotion of the People against him; because of his Words, which imported that Christ was Innocent; therefore he called for Water and Washed, that by the Washing of his Hands, he might signifie the Purity of his Intentions, from being guilty of this Judgment, which was beyond the Law of Righteousness; yet Pilate was culpable, because he appeared to be Pusillanimous, and Timorous; had respect to persons, and was willing to please the Jews; for he might justly have suffer'd him to have escaped from them, if he had pleased, as the Centurion permitted Paul to go his way; for he also knew it was a Commotion & Tumult, yet would not therefore permit the Jews to put him to Death: But some say, Pilate durst not set him at Liberty; because, they said, he made himself a King; but it behoved him to have enquir'd, whether he had found in him any kind of Rebellion; whether he had provided any Ammunition, whether he had Rais'd Souldiers. Now since he discover'd no such thing, and was induced to have respect to Persons, Christ did not free him from Guilt; it is certain therefore, that his Fault was a sluggish Weakness, or softness of Temper.

¶ Pilate proved
guilty of
Christ's Death.

Othor

Others say, That forasmuch as he saw that his Wife had sent unto him, and the Jews were stirred up against him, he knew not to which Party he shou'd encline; and being thus brought into Doubts and Shame, he shou'd according to the Custom then in use amongst them, have freed Jesus; for every Feast they let loose a Prisoner.

Pilate was a Type of the Gentiles, who were not guilty of the Blood of Christ; for tho' he were of the Gentiles, it behov'd the Jews to Repent, by reason of what Judas said, *I have Sinned*, and for that he hanged himself; as also for the Dream of Pilate's Wife, for the Washing the hands of Pilate himself, for his Prayer in their behalf; *Father forgive them*; and for the Miracles which were wrought on the Cross.

His Blood be upon us; That is to say, let his Judgment be Avenged on us, if we have not justly deliver'd him unto thee. Moreover, They say, that even sensibly in matter of Fact and Reality, this sticks unto them, for the Smell of Blood continually Reeks from them. Furthermore, O Jew! if he did offend, wherefore dost thou draw his Blood on thy self, and shew'd, that he is blameléss; forasmuch as thou hast drawn his Blood on thy own Head. Again they drew Blood on themselves and their Children, and engaged for the Infidelity of their Children; and that Rebellion should stick unto them; but our Saviour did not confirm the Sentence upon them, but receiv'd as many of them as Repented, as Paul, the Pharisees, and very many of those who believed in Judea.

And Scourged Jesus with a Whip. Here again Pilate Condemned himself, for though he cou'd not save him, 'twas not lawful for him to Scourge him; but this he did to gratifie the Jews, and that he might place a favour on them: This Scourging of him signifies, that he commanded; and they bound him to a Pillar, and Lashed him with Whips. Again, this was the Law with the Romans, that he that was to be Crucified, must first be Scourg'd with Whips; which he practis'd with our Lord, whom he Scourg'd, and then deliver'd him over.

Then the Souldiers of the Governour; That is to say, the Executioners, who Ministred under him, went to the Pretorium

rium in which Cæſars Image ſtood, and wherein was drawn together the Army.

The whole Band; That is to ſay, the Company of Roman Soldiers.

And they took off his Garments. This is the Myſtery; as the Sheep was before the Shearers, and the Shearers fleeced the Sheep of his Wool, he taking off his Garments, di-graced Principalities and Power; for as the firſt Adam was Naked among the Trees; ſo the Second Adam was left Naked in the place of Judgment.

And they put on him a Scarlet Robe. When a King or Emperor of the Romans was inaugurated, theſe Five Things were done unto him.

1. He was Cloathed with Purple Robes.
2. A Diadem of Pearls was put on his Head.
3. A Scepter of Gold was put in his Hands.
4. His Miniſters fell on their Knees and Worſhipped him.
5. They Saluted him, ſaying, *Hail our King.*

And becauſe they ſaid, that the Cauſe of his Death was Treason againſt Cæſar; therefore, in this deluding manner did they put on him this Purple Robe, and ſet on his Head the Crown of Thorns, and made him hold in his Hand a Reed, and Worſhipped him; ſaying, *Hail King of the Jews; for behold, now thou art made King of the Jews, as thou ſoughteſt to be, and as Pilate called thee.* This Coat called Clamys, had no Seam, and one of the Kings Dedicated, and gave it to God and the Temple in Jeruſalem; 'twas Dyed in the Blood of a Fiſh called in the Latin Tongue, *Murex*. Garments dipped in this Blood, yield two different Colours in two different places; in the Light of the Sun it appears Purple, but in the Shade Scarlet; and not as ſome ſay, that the Figuration thereof was Purple, and the ground Scarlet. But John inſtead of a Clamys, ſaith Purple. Theſe were placed in the Temple, and were beſtowed by the Egyptian and Grecian Kings, on the Kings of the *Macchabees*; theſe the Priests fetch'd from the Temple, and preſented them to Pilate, and ſaid, *Behold the Purple which beſets him, ſeeing that driving at the Kingdom, he Rebels againſt Cæſar.*

Some

Some say, That this Coat was given by the Grecians to Jonathan Machabeus.

Others say, That this Garment wherewith the Soldiers enreached him, was brought by the Priests from the Temple, and did so, because they fear'd he should fail to dye, and therefore brought this Robe from the Temple, and Cloath'd him therewith; that if any thing should happen in hindrance of his Death, they might have said, *He cannot be saved, because he touch'd the Holy Vestment, being no Priest; and it's certain, that the Law requires he should dye.*

Others say, This happen'd by Divine Providence; for seeing they were to strip the Altar of his Father, he sent a Garment to cover it: Furthermore, They Cloathed him with a Clamys of Scarlet, for it was lawful only for Kings to wear Scarlet.

Others think there were two Garments, and that at first, they put on the Scarlet, that is to say, the Red Robe, and afterwards that of Purple, and every one of the Evangelists say the same thing; Mathew calls it from the Ground, others from the Figure.

Others say it was one, but yeilded a shew or cast of two colours, Moreover by their cloathing him with Purple, he restored unto us the Glory whereof we devested our selves in transgressing the commandments, and this shall be compleated in the world to come.

Purple signifies his Kingdom, his Humanity, his Divinity, but Scarlet signifies his Humanity, his Blood, the Bloody Sin which he nailed to the Cross. Furthermore, John says *that they plaited a Crown of thorns and cover'd him with purple Cloaths*, and Mathew says *that the Soldiers of the Governour cloathed him with a garment of Scarlet, and therewith derided him*; Mark saith that the Soldiers led him to the Prætorium or Judgment seat, and cloathed him with Purple, and put on him a Crown of thorns: Luke saith that *Herod as well as his Soldiers despised him, and derided him, cloathed him with Scarlet Robes, and sent him to Pilate*, both Herod and the Soldiers derided him, and desired to apply unto him such things as belonged unto the King, and

one

one made thorns a Crown for him, and another put into his hand a Reed, after the similitude of a Scepter; and one of the chief Priests brought the Robe and gave it to the Soldiers thereby to deride him.

Jacobus de Sarug sayeth that these were one of the Purple Robes of one of the Kings which had been offered to the Temple as we have formerly say'd, and in this Gospel it is only written that the Soldiers of Herod did put it upon him.

And they plaited a Crown of thorns that is to say the Crown which they put upon him, there were two things in it, a circumference (or circle) and thorns of brambles, which were great and blossoming, and they grew in Woods and watery places; the Crown of thorns was for a Diadem, he was adorned with a Crown after the manner of a Victorious Champion, as God, and King; the Crown of thorns in token of rooting out the Curse against Adam, *the Earth is Cursed for thy sake*. Furthermore, as the first Adam planted the Curie and Briars, so the second Adam has Eradicated the Curse, and the bryars, by a Crown of thorns. Moreover he has taken away the universal Sin which encompassed the world, for his Crown was Circular, wherein were tormenting thorns, a type of Sin tormenting the Soul.

And a Reed in his right hand; A Reed instead of a Staff of Government, that is to say, a Scepter and Rod of Gold, such as Kings used to bear in their hands, but otherwise then they designed, they signified the truth of things which were to come to pass; for by the Reed in his right hand, he gave a demonstration of his never failing authority, signifying that by this Scepter he would cancel the Instrument of Obligation, which was written against us by Adam; a Signification also it was, of the Killing and Wounding of that Serpent which Inchaned Eve; for a Reed is naturally terrible to a Serpent; and we are used therewith to torment and kill Serpents.

And they Kneeled on their Knees. Genuflection and Worship signifie, the Conversion of the Gentiles to our Saviour, and delivery from Idolatry, and that he would make us his True Worshippers.

And they Spat on his Face; That the Prophecy of Isaiah may be fulfilled; I have not turned my Face from the Contumely of Spittle; and the Pharisees who are Domesticks, my Heavenly Father has permitted them to be Rebels and Actors against me.

And they took a Reed; Viz. The Reed which he held in his Hand, and struck him therewith on the Head, that he might Exalt our declined heads, who by our Deeds was brought low. During the time of all these contumelious Reproaches, neither the Priests, nor Elders, nor People of the Jews drew near, but stood afar off; and Judg'd, that forasmuch as they had not yet Eaten the Passover, and had preserv'd themselves from familiarity with the Gentiles, they shou'd be unpolluted; for tho' they might have eaten it from the Evening, they put it off till they had put Christ to Death, that so they might eat the Passover without fear.

Thou hadst had no Power against me at all, had it not been given thee from above; That is as much as to say, The Father has withdrawn his Grace, and left thee to thy Liberty of doing this; and it is known, he was guilty of Sin, from what followeth in the same Vers. Wherefore, be that betray'd me unto thee, his Sin is greater than thine; whereby he sheweth, That Pilate was guilty of Sin, altho the Sin of the Jews was greater than his; and he concludes him under Guilt, because he pronounced him Innocent; and yet set at Liberty one that was Guilty.

A Place called the Pavement; Viz. A place which was laid even, and flagged with Stones.

Pilate said unto them, shall I Crucifie your King? Hereby he Reproach'd them, but they would not be put to shame: Moreover he derides them.

They say unto him, We have no King but Cæsar: Hereby they wou'd have terrified Pilate; and because they denied him, even at this great Feast came upon them the mighty Destruction of Titus.

They found a Man of Cyrene, whose Name was Simon. Our Lord first bore his Cross, and went out of the Pretorium, and afterwards they made Simon the Father of Alexander, and

Rufus to bear it: The Wood of the Cross was called *Sabka* which signifieth Pardon or Remission, and they took it from Solomons Porch, and one of the Crosses was of Cedar, another of Fig-Tree. My Lord John saith, That this Wood was set up as a Sign, to the end, that though they could not approach unto it, yet they might see it; others say, That it was of that Tree which held an Offering in the place of Isaac; for Abraham cut it down, and brought it for a Testimony, and it was preserv'd till the coming of Christ; and they perceived that it was placed in the Porch, and brought it away; and the first Judgment that was given in the Porch, was that of the two Harlots whom Solomon Judged, and the latter, was that of our Lord; after which it was destroyed, and no more Judgments given therein.

Him they compelled to bear his Cross. Observe, they accused Christ, because he had the Man sick of the Palsie to take up his Bed; and these, on a Day to be doubly Honour'd, compelled Simon: he who gathered Sticks on the Sabbath Day was Stoned, and these made a Jew bear Wood on the Sabbath, and that which was worse, they Crucified Christ, and the Thieves on the day of the Feast.

Others say, That Simon was a Jew, but of the Gentiles; they gave his Cross to Simon to bear, by way of Disgrace; as others bear Ensigns of Royalty to a King, so they made Simon bear his Cross. And this is certain from hence, that it is not Written, that the Thieves did bear their Crosses, but that there came with him two Malefactors. And as Simon bare his Cross and was not Crucified, so our Lord was Crucified not for himself, but for others: Furthermore, when Satan perceived what good things *there came* from the Cross, he made the Jews give his Cross to another, that the Good which was to be wrought by *his* Death, might come to pass by other means, and not by the hands of Jesus; and that all the World might look upon him who carried the Cross, and not upon Jesus. Yet the Will of Satan was not performed; for tho' another bore the Cross, yet the Cross bore Jesus, and all the Good was wrought by him.

Again,

Again he did as did the ancient Patriarchs and Prophets ; for they indeed prophesied and did not suffer ; but Simon carried the Cross, and another was Crucified : Moreover, it was to teach us, that whosoever will be his Disciple, must take up his Cross ; and that the Prophecy might be fulfilled, *that his Dominion is upon his shoulder* ; that is to say his Cross, by which he exerciseth Dominion over things in Heaven, and Earth ; and as Isaac bore on his Shoulder the Wood of his Sacrifice, so our Lord bore upon his Shoulder the Cross.

Wherefore did not God permit Abraham to slay Isaac ? That the Seed of Abraham might not follow the Custom of the Prophane Gentiles, who Sacrificed their Sons to Devils, and to learn by Abraham, that God delights not in Slaughter, but in true Love.

But since there are many kinds of Death , Why did he suffer the Death of the Cross ? To the end, that when he should be lifted upon the Cross, he might draw all Men to him from the Earth ; and that he might Sanctifie the Earth, by the Sprinkling of his Blood : Moreover, That he might publish the putting off his Flesh to the Principalities ; for the Powers of Satan for the most part reside in the Air : Again, because by the Tree also, Death entered ; so by the Tree came Salvation, when he was mounted thereupon ; and that he might free us from this Curse, *Cursed be the Earth for thy sake* ; he suffered a Cursed Death, according to what he said, *Cursed be every one who hangeth upon a Tree* ; and that he might bless us with all the Blessings of the Spirit.

And there came behind him a multitude of People and Women, who Lamented ; This was the custom, that when any sad thing happened, the people gathered themselves together, and Women grieved and wept.

And this is it which is said in John ; *Ye shall seek me, and shall not find me.* My Lord John saith, *Here they sought him Lamenting and Weeping for him.* Cyril saith, *That they Wept and Lamented*, because Woman kind are prone to Tears, because of their soft Constitutions, or Tenderneſs of Conscience : Moreover, the Weeping and Wayling of the Women, was a Sign of the Destruction of their City.

But

But Weep for your selves and your Children ; That is to say, a bitter Destruction is coming upon you.

Blessed are the Barren ; That is to say, you shall count them happy who have no Children, when ye shall see this sharp Destruction from the Romans.

If with the Green Tree. Green he calls himself, who was Delightful and Fruitful ; That is to say, he wrought Miracles, affording Teaching and Preaching ; and if after these things, the Romans and Grecians Reproached and Despised me ; *What will become of you ? What will they do with you, who are dry Wood, and fruitless ; because they find nothing useful in you, they will have no Pity for you.* Christ is the Green Tree, the Jews the Dry, and the Romans the Fire.

And they came to a place which is called Gagutha, which is Interpreted a Skull ; that is to say, the Syrians call the Pan and bone of the Head, a Skull ; but Interpreters say, that when Noah enter'd into the Ark, he took with him the Bones of Adam ; and that going out of the same, he divided them among his three Sons ; to Shem as to his first born, he gave his Head, to Ham and Japheth the rest of his Bones ; accordingly, he divided the Earth between them three, to Japheth fell the Northern part, to Ham the Southern, and to Shem the Middlemost, to which belonged Jerusalem ; and they say, that by way of Mystery, the Skull of Adam was buried in the self same place and Earth whereon Christ was Crucified ; and that when Christ was Crucified, they fix'd his Cross in the Mouth of Adam, to the intent, That in the very place where Death and the Fall first happened, Life and Resurrection might there begin. Moreover, he was Crucified in this place ; because, therein were Administered the Mysteries which prefigured the Crucifixion ; for from Generations, and many years it was kept for this Use. Therein Melchizedeck exercised the Sacerdotal Function, and offered Sacrifice and Oblation thereon. Also, David built an Altar, and interdicted Death ; and finally, this was the Threshing Floor of Arnon the Jebusite.

And they gave unto him to Drink, Vinegar mixed with Gall. Mark saith, *They gave him Wine mixed with Myrrh, but he did*

did not take it ; for it was a Law with them, to give Wine to him who is Crucified, to the end he may become forgetful, and unsensible of his Passion : and they gave him Wine mix'd with Gall ; but he drank it not.

First, because his time was not yet come.

Secondly, The Prophets did not Prophecy of him, that he should drink Wine mix'd with Gall. They oftentimes offered him Vinegar to drink (thereby deriding him) before and at his Crucifixion, which is manifest from hence ; that they did not offer it to the Thieves that were Crucified with him ; and he drank not the Vinegar ; because, as Mathew saith, *The time was not yet come.*

They divided his Garments by Lots, That the Prophecy of David may be fulfilled ; but this did they by way of Derision.

And they divided them into four Parts ; because there were four Chieftains of the Soldiers ; and he had a Tunick, an head-covering, a Shash, and Sandals ; and because the Shash was small, they were willing to divide the Tunick, and to add to the Girdle, for the which (because they divided it not) they cast Lots, and it fell to one of them.

They divided his Garments into four Parts : The Mystery hereof is, that they were guilty of four-fold Sin.

What every one should take ; that is to say, what part of every one of the Souldiers should take of his Garments, and who should have the Tunick, or Girdle

His Tunick was Seamless from the top, being all Woven : It was the custom in the Land of Palestine, to weave two pieces of Cloth, and to stitch them together above the shoulders, and so make a Tunick, and they called it *without seam from the top*, that is to say, woven without, that stitch above the shoulders. Moreover that it was seamless, shews the meanless of his attire. Furthermore, he calls his Body a Tunick, and that it was without seam from above, sheweth, that he brought not his Body from Heaven but that it was united to him from Mary ; and in as much as it was intirely woven, is signified, that the Word united to it self a compleat living Body, endowed with a Rational Soul ; and that they did not divide it, sheweth, that after this union, Our Lord was not to be divided, or seperated

into two *substances*. Again his *Tunick* signifieth faith, which is one and undivided, and that there is one Lord undivided into two, and incomprehensible; his Coat sell to the Soldiers, who were of the Gentiles, and not of the Hebrews, because, the Gentiles were heirs to the faith in Christ.

And they sat and watched him; that he should not be snatched away by his Kinsfolks; and this they did peculiarly, as to our Lord, at the command of Pilate; or they watched him, to observe whether or no he was dead; and they put over his head, the cause of his Death: Luke and John say, That it was written in three languages; Hebrew, Latine, and Greek; Pilate did this, that he might be revenged of the Jews, and that he might excuse himself, for that they accused him as a Malefactor; moreover, this was the guidance of divine providence; for the Crosses were hidden under ground; and a long time after this was known to be that of Christ, by the Table which the Judge had placed thereon,

Others say, that he feared, least that when enquiry should be made after his death, and he found innocent, he himself might be accused and therefore wrote on the Cross, the presence of his Death, in three Tables, that three languages might testify that the Jews crucified their King: Moreover three witnesses gave testimony, alluding to this, that they Crucified one of the Trinity. But the Writing pleased them not because they thought they should be thereby reputed Rebels, if he who was their King were crucified; they sayed therefore, *Write that he say'd he was King*; and not that we owned him as such; but he did not alter the Inscription, because Judges are not accustomed to vary from what they write, as also that he might reproach the Jews.

And two Thieves were crucified with him; he on the right hand was called *Titus*, and he on the left hand, *Domeus*. Moreover they did this with an impudent intention, that forasmuch as they crucified him with Thieves and Murderers, he might be deemed one of like guilt with them; and that by a pretended community in so flagitious a Crime, his Majesty might be obscured. But against their will he fulfilled the Prophecy, in that *he was crucified with evil doers*.

Destroy

Destroy the Temple and build it in three days : Mark sayeth *Ah thou that destroyest the Temple, and buildest it in three days;* and these words denotes their reproach and blasphemy, as if they had said, He that gave out that he would build the Temple in three days, is not able to preserve himself.

If thou beest the Son of God, come down from the Cross : But he did not descend from the Cross, because he was the Son of God; for he who knows that if he dyes, he shall not rise again, flyeth from Death; But it became not him who is assured to rise after 3 days, and by his Death to destroy Hell, and triumph over Death, to have come down until Justice had been fully satisfied by his Death.

And likewise the High Priests reviled him : That is to say, the Scribes, the Doctors of the Law, the Priests and the Elders who were there assembled, to take care that the Execution should not be delay'd nor prevented.

He brought others to Life, inasmuch therefore as they testified that he reviv'd others, they condemned themselves; for if he revived others, he might not have dyed; or Dying he might rise again.

Let him now come down from the Cross and we will believe in him, for if he were King of Israel they sought to abolish his Kingdom, and if he had descended from the Cross they had not believ'd in him, which is manifest from hence that he wrought great miracles before his suffering on the Cross, whilest he suffer'd thereon, and after he had suffer'd; and yet they believed not, so neither had they believed, had he descended from the Cross; and he did not descend from the Cross for at that time his Agony and contest was not with them, but against Death, to destroy it.

He trusted in God : Are therefore the Prophets no Prophets, or the Righteous not righteous, because God did not deliver them from Dangers and Sufferings? But it is certain they were Prophets and Righteous; so in the Son of God.

The Thieves also who were crucified with him, reviled him : Some say that one of the Thieves only reviled him, and that he took up the reproach of one, and extended it to them both, according to the custom of the Scripture : As for Example, *On my*

my Rayment did they cast Lots ; whereas it is evident that they did not cast Lots upon his whole Rayment, but on his Tunick only.

Like unto this, *Some of them doubted;* whereas Thomas only doubted.

Mathew and Mark say, that *both of them reviled him*, and all three say true; for when our Lord was nailed to the Cross, both reviled him; but after that he on the Right Hand saw the Wonders and Signs which were wrought on the Cross, and knew that they were not effected for his or his Fellows sake, and heard the Jews repeating high things of him, and calling him the Son of God, and King of Israel, and saw the Inscription of Pilate in three Tables, proclaiming him King, he confessed his Majesty, and ceased to blaspheme, and began with Praise, even reprehending and accusing his Fellow. Moreover the Thief on the Left Hand had one reprehensible property, for he blasphemed, as did the Jews, judging him to be God :

But there were five praise-worthy Actions to be observed in the Thief on the Right Hand :

1. He rebuked his Fellow.
2. He confessed the wickedness of his Deeds.
3. He Justified Christ.
4. He acknowledg'd him to be King.
5. He begged, saying, *Remember me, my Lord.*

How knew the Thief that Christ was King ?

We answer, That either he knew it by Divine Revelation, the Testimony of Pilate, who said, *Shall I crucify your King ?* or of the Jews, *If he be King, let him come down.* For the Faith of the Thief is to be praised, for that he believed on him when he was in disgrace, and on the Cross, and not in his Kingdom and Majesty. So also the Christians, great was their Faith, and Rewards shall be given unto them, because they believed in a Crucified Saviour, who notwithstanding is *God over all.*

Again, The Thief being a Malefactor, who with one Word gained a Kingdom, sheweth that Christ is a Propitiation for Sins, and Lord of a Kingdom; but he was not Crucified as he was God, but as he was made Man; according to this, That

the

the Word was made Flesh, and dwelt in us ; and according to this, God sent his Son, and he was made of a Woman.

Some demand whether on the Friday he took up the Thief into Paradise? Some Men say no ; for, if he had entred into Paradise, he had already receiv'd the fruition of Happiness promised to the Saints : And that none of the Saints hath yet receiv'd this fruition, Paul firmly asserts ; saying, that *None of those who have born Witnesses to the Faith, have receiv'd the Promise*, for God has provided for us, that which is better, that they may not be made perfect without us. Unto whom we Answer, That the fruition which he promis'd to the Saints, is not reserv'd in that Paradise, out of which Adam departed, but in the Kingdom of Heaven, whereunto Adam has not yet entered. The Paradise wherein Adam was, Adam's Eye saw, and his Ear heard ; as also Eve saw and heard ; but that which is in the Kingdom, no Man has yet seen ; but after the General Resurrection, all the Saints shall enjoy it, and Adam together with them.

Others say, That in this he said, *to day*, he did not speak of that Friday, that the Thief should then be in Paradise, but concerning the Consummation (of the World) and they say, the very Truth, *to day* ; hereunto they subjoyn a Coma, and then these Words follow, *Thou shalt be with me in Paradise* ; that is to say, at the end of the World ; and this is like to that Expression, *In the day thou shalt eat the Fruit thereof, thou shalt dye* ; whereas 'tis certainly known, that he did not dye *that day* ; no, not till he saw 930 years : But we say, that the Soul of the Thief entered into Paradise the self same Friday, for it was very congruous he should be admitted to such an Entrance ; forasmuch, as it was not from Divine, and Super-celestial means, and Inducements, but Human and Natural, that he confessed him. When Christ died on the Cross, his Soul only was seperated from the Body ; for the Divinity was seperated, neither from the Soul, or Body ; for it was once Supernaturally, and Incomprehensibly United, to both the Soul and Body ; and when the Soul was seperated from the Body, the Body was laid in the Sepulcher, and the Soul went

directly to Hell in the Inferiour Parts of the Earth, where all Souls from Adam to this time were imprison'd, and he Preach'd to all the Souls then kept in Custody, as saith St. Peter; and all the Souls that believ'd in him, he led, and brought them from Hell, and conducted them, together with the Soul of the Thief, that self same day to Paradise, out of which Adam departed; and so performed his Promise, *he being that day with him in Paradise.*

But those Souls which did not believe in him (as some of the Doctors say) he left in Hell.

Others say, he brought them thence, and left them in the Air, and that they were Transported by the Devils, to the extremities of the habitable world, and there take up their mansion until the General Resurrection, and from that Friday hitherto, every Soul departing from the Body, if it be just, goeth accompanied with Angels to paradise, but if it be evil, the Devils carry it to the utmost bounds of the habitable World.

Furthermore to those who were alive at his coming into the flesh he preached in his own person; and to those who were before his coming, *that is to say*, from Adam til his Soul descended into Hell, he preached in Hell; and to those after his coming, by the Apostles and Evangelists. This Hell is a strait and dark Prison, placed in the lower-most parts of the Earth, and it is the Prison of all Souls; and because the Souls there could not plainly see the Divinity, a Soul Cloathed with the Divinity of God, *the Word*, went thither, and set up his Light, and Preach'd to Souls, and Released, and brought away all those Souls which he knew, by his Omniscient foreknowledg, to be capable of Mercy; he brought away the Souls of them, who would have believed in him, had he been Revealed in their time; and conducted them, together with the Soul of the Thief, into Paradise; and when he Preached to the Souls, they had Reason, Understanding, Consideration, Memory, Cogitation, Liberty, and with these Repentance also, without which, his Preaching had been in vain; and there was confirmed on them, a New Gift, *That out of the Body they shou'd be Condemned, or Justified*; the like whereof had not been, nor shall be.

And

And when his Body was placed among the Dead, the Bodies also were sensible of his Power, as John was sensible thereof in the Womb; and those who believ'd in him, there he Justified; wherefore (as we said) he Preached Life in his own Person, *to these*, and to those who were to be born, by his Apostles, and to those who were departed by himself. The which he, as Clothed with the Divinity, performed; and even as he was clothed with a Body, and spake with Men; because they were not able otherwise on Earth to see him; so in Hell, because the Souls cou'd not see him, he was Clothed with a Soul, and Preached unto them; and even as on Earth he performed Miracles and Wonders, and some believed in him, and some not; so in Hell, he exhibited unto them a great Light, and of those Souls, some believed in him, and some not; and this St. Peter confirms, that *he also Preached unto the Dead, that they might be Condemned, or Judged, as alive in the Flesh*; and from the time his Soul departed from his Body, till it was United to it, it was in Hell, the Divinity being United with the Soul and Body, as we have said: Now, the Miracles which he performed in Hell were these; *He bound Satan, loosed the Imprisoned Souls, and made his Light shine in the Bowels thereof.*

Moreover, We have said, That the Devil before Christ was Crucified, might have Repented; but forasmuch, as he did not Repent, it is Written, that he is Tormented. So many Souls have hardned themselves in Hell, and have not Repented, for which Cause they remain'd there.

Again, The Thief asked a Kingdom, which is manifest from his Petition; *Remember me my Lord in thy Kingdom*; but Christ gave Paradiſe unto him, because as yet none of the Saints had receiv'd the Kingdom. Furthermore, the Kingdom and Hell are reserv'd, as Rewards for the Good and Bad; and, neither on that Friday, or as yet, is that Reward come; but it is a time of Service.

It was the third Hour when they Crucified him. It is requisite in the first place, to know in what hour our Lord was Crucified; whether in the Third, or Sixth Hour, as the other

Evange-

vangelist say, That on the Sixth Hour, Pilate sat on the Tribunal, in a place called the *Pavement*, and said to the Jews; *Behold your King.*

Some say, That he was Crucified at the Sixth Hour, and that Mark was not present at the Crucifixion, but wrote what he had heard from his Master Peter. Others, with whom we agree, say, that he was Crucified at the third hour, as Mark saith, and it is manifest from what Mathew and Luke have said, That there was Darknes at the *Sixth Hour*, until the *Ninth*; for this, that they divided his Garments, and the Title of his Death written, and the Soldiers offer'd him Vinegar, Blasphemed against him; and the Words of the Thieves were between the Sixth and the Third Hours, and from the *Sixth* to the *Ninth*, Darknes prevailed; and there was not opportunity for the doing of these things, wherefore Mark speaks the Truth. In the Morning, our Lord was Condemned; at the third Hour he was Crucified; and from the Sixth Hour to the Ninth, there was Darknes: Moreover, John did not design, to speak precisely of the time of the Crucifixion; but after he had made a Relation, as his Fellows had done, and wrote what he had particularly receiv'd from them. He said plainly, (not exactly) *it was about the Sixth Hour, when these things were done*; That is to say, these Words were to the Miracle of the Darknes, and the things performed, and not to the time. Again, we say, That Christ was Crucified for Adam; and the Second Adam agrees directly with the First; and its most certain, That Adam was created in the Morning, and by Divine Appointment, began to impose Names on the Wild Beasts, Cattle and the Fowl of the Air, from the Morning to the third Hour; then there passed three Hours; and then he cast on him a Sleep; and framed Eve of his Rib; and at the time of the third Hour, they were both placed in Paradise, and receiv'd the Commandment, and at the very time of the *third Hour* our Lord was Crucified, and the time of the sixth hour they Transgressed the Commandment, and were Naked, and Clothed themselves with Darknes; so on the Sixth Hour, when our Lord was strip'd Naked on the Cross, Darknes prevailed, and the Creatures were Clothed with Darknes.

Others

Others are of opinion, That the third hour whereof Mark speaks, is thus to be understood; *Viz.* That Judgment was pronounced against him, that he entred into the *Prætorium*, and was examined until the *Sixth Hour*, and then was Crucified.

Others say, That this which John saith; *Viz.* The *Sixth Hour*, proceeded from the Error of the first Transcriber, by Reason of the nearness in similitude of Characters, between the *third* and *sixth* Letter of the Alphabet; That is to say, of *Gamma* and *Epsilon*; *Gamma* being written thus F, and *Epsilon* thus E; F therefore signifieth *three*; whereunto being added to the back a stroak at the bottom, it became *Epsilon*, and signified *Six*; John therefore wrote the *third*, but the Scribe mistook and wrote the *Sixth*: Moreover, this Sixth day which is here called *Gnarutba*, we do not find any where, that it was called *Gnarutba* until the time of Christ, but was called the Sixth day; it is called, mixt or obscure; because, therein the Sun was obscur'd, and for that the Law and the Administration thereof was benighted: Moreover, Vices ceased, *That is to say, were at an end*, and Goodneis approached, Old things were Abolished, and new things were introduc'd; Gods care of the people ceased, and arose to the Gentiles. The fiery Cherubin, and blazing Sword of Destruction were extinguish'd from the Gate of Paradise; for there did set the Sun of the People which slew their Lord; and the Sixth day signified the Six thousandth year, wherein he suffer'd: Wherefore was our Lord Crucified on this day? For that on this day Adam was created, therein Transgressed the Commandment, receiv'd Judgment, and on this day departed Paradise; and on the self same Hour, that the Cherubim took up the Sword to Guard the Tree, was Christ Wounded with the Spear, and disarmed the Cherub; and in the very hour that Adam went out of Paradise, did our Lord bring the Soul of the Thief into Paradise; and the New Adam Corrected the Old Adam.

There stood at the Cross of Jesus, &c. Some say, these were the Maries, Mary the Mother of God, and Mary the Wife of Joseph, the Mother of James and of Joses, and Mary the Sister

ster of Eliezer, and Mary the Wife of Cleophas, and Mary Magdalen

Others say, That there were four, and that he calls the Mother of James, and Joses the Mother of God, but not rightly, for their Mother was Machatha. Jacobus Auriensis saith, That Machatha was not the Wife of Joseph, and they call her the Sister of his Mother, according as Men are used to call their Brothers Wives, Sisters. Cyril, Severus, and Philoxenus say, That Mary the Mother of God, and Mary the Wife of Cleophas were Sisters, and he calls her the Sister of his Mother.

St. Philoxenus: 'Joseph and Cleophas were Brethren, and 'Mary the Mother of Christ; and Mary the Wife of Cleophas 'were Sisters, and these two took two Sisters; And in the Harcalian Translation it is so written, His Mother, and the Sister of his Mother the Wife of Cleopha; for inasmuch as he did not add the Letter *Samech* unto Mary the Wife of Cleopha, he sheweth that she was the Sister of his Mother.

Others say, That he called another Mary the Wife of Joseph, of whom he begat Jacob, after another way; First, *Mary the Virgin*, and Mary the Wife of Joseph, and Mary the Wife of Cleopha, and Mary the Mother of Mark, who as some say, was the Wife of St. Peter, and Mary Magdalen the Daughter of Simon the Leaper, the Sister of Lazarus; she was called *Magdalen*, because she inhabited *The Tower of Astrat*, or the Tower of Shiloah; or from *pleated*, because her Hair was *pleated*.

Others say, That Mary the Sister of Lazarus was an Harlot, and was called Magdalen; but they do not agree with what is the Truth, for Mary the Sister of Lazarus was Chaste, and no Harlot.

The Adulteress in the Gospel was another, and her Name the Evangelist did not declare; *Thou shalt not have to do with an Adulteress, or Adulteress*; how then was the Sister of Lazarus, who was a Friend to Christ, an Harlot? Therefore Mary Magdalen was another, and was called *Magdalen*; from the Tower which she built her self, out of what she got by playing the Strumpet, as the Work of this Uncleaness; and they call her

her seven Devils, the fulfilling of Unclean Affections; she by her Conversion, figured the Conversion of the Gentiles.

Others say*, she was Tempted by Unclean Devils, and not by the Unclean Passions of Impudicity. They were called Seven; either for that they were Seven in Number, or by reason of the Asperity of the Temptation; and when our Lord Cured her, she improved in a Virtuous Conversation, so far, as that she was called *Magdalen*, from the Tower of Righteousness which she built for her selfe, which she mounted to Heaven.

Eusebius saith, there were two *Magdalens*, the one was she out of whom he drove seven Devils, the self same of whom thou hast heard say'd, *Come not near me*. And the other was she of whom *Matthew* say'd that she was of *Magdala*, *Mary of James*, to distinguish him from James the Son of *Alpheus* whom he calls *Great*, because he was reckon'd among the Twelve; this was called the *Less*, for that he was of the Seventy.

He say'd to the Disciple behold thy Mother, and Woman behold thy Son: Hereby he teacheth us to have a care of (and affection for) our Parents to the end of our Lives, especially if they bring us nearer to God, but if they bring us farther from him, we are not to own them; according to that, *Whosoever doth not forsake Fathers, &c.* He calls Mary the Mother of John, and John his Son, that by these Names he might mutually unite them to one another in Love, as Mother and Son.

At what time did Christ recommend his Mother to John? Some say, When he hung on the Cross; others say, When they led him away to be crucified, when the Women wept, at which time seeing his Mother among them, he committed her to him, altho' it be not written in its proper place.

They filled a sponge with Vinegar, and put it on *Hyssop*, and set it to his Mouth, and they put it on a Reed: That which is here rendred *Sponge*, is *Sea-Wool*, this they dipped in Vinegar, whereof it receiv'd abundantly; and they put it to his Mouth that he might suck thereat and drink; for *Hyssop* is a Plant or Tree growing in Palestine, from the top whereof sprout out small shoots like fingers round about; and it is very convenient
whercon

whereon to put any thing; this the Executioners brought with them, and tied it to the end of a Cane, and filled a Sponge with Vinegar, and put it on this Blyssop, and put it to his Mouth to drink.

Others say, That they called *Zupa* a certain kind of Basket, which they put and bound to the top of a Cane, and they put within it (that is to say on the top of it) a Sponge full of Vinegar and Gall, and so reach'd it out.

Others say, That *Zupa* is like a certain Gourd which is bound to the top of a Cane, and therewith conveys Water from place to place, for they put a Sponge, as aforesaid, on this Gourd, and lifted it up with a Cane, and so put it to his Mouth.

There is a Root called *Zupa* and is like to a *Mandrake*, and contains Blood in its Leaves. Others say, That *Zupa* was some bitter thing which they pounded and strew'd upon a Sponge repleat with Vinegar, and so gave it him to drink: For this reason they gave him Vinegar in a Sponge, because his Hands were bound, and fix'd with Nails; and he that was so crucified, could not hold a Cup in his hand, &c.

From the Sixth Hour there was Darknes over all the Earth, until the Ninth Hour: That the Jews might understand that it was he who caused Darknes in Egypt; for there was Darknes when the Legal Passover was to be sacrificed, and here was darknes, when Christ was sacrificed on the Cross, and to signify that it was the Creator of all things who was Crucified, therefore the Creatures contracted their Light, that the Prophecy of Zachary might be fulfilled; *The Sun shall grow dark at Noon-day.*

Concerning the Covering of the Sun; at what time is it? In the space, from the twentieth of the Sun, until the Thirtieth, the Sun may be Darkned. 'Tis true, that on the thirtieth, the Sun may be Darkned on the day, whereon they both meet under one point; and altho it happen, that the Sun is but once totally Eclipsed; and yet it is not really Darkned, but appears to us as if it were dark, it being not deprived of Light, nor doth it appear Dark in all places, but in some peculiar places

ces, and this but once a year; for when the Sun happens with in one of those Circles which are called, Darkning Terms, and is placed behind the Moon, and they are in direct opposition under the point. The Moon, being under the Sun, the Sun is said to be Eclipsed. The Moon when it is darkned, the cause thereof is, That it hapneth in the Circle, or Darkning Limit, and the shadow of the Earth; that is to say, its extension does not permit the Light of the Sun, to Illustrate that part of the Circle, wherein the Moon at that time holds its Course, and it is obscur'd immediately; and after it passeth that place, it borrows Light from the Sun.

But at the Crucifixion of our Lord, the matter of Fact was contrary; for the Moon was so far from being in Conjunction with the Sun, that it was distant from it, the space of half the Sphear, which was the space of the Suns Course, which it runneth in an hundred and eighty days, and sixty five Minutes, and fifteen degrees, that is to say, Days, and half the Zodiack.

And this was an Indication of the Majesty of him who was Crucified; and that it was the Lord of Lights who was Crucified, they therefore contracted themselves: And this at the time of Christ's being Crucified, had three properties, which are strange to Reason.

First, That it was at Full Moon.

Secondly, That it remained three hours.

Thirdly, That it spread over the whole Earth; so that all the Grecian & Chaldean Philosophers wrote, That one of the Trinity suffer'd that day; and this is the meaning of what David wrote.

The Kings of the Earth Arose; That is to say, from their Thrones, and wonder'd at the Miracle which was then wrought, for this Darkness was like to that which was in the beginning of the Creation, the whole Creation being Clothed with Mourning for its Lord. The Heavens became Clothed with Cypress, and the Moon grew Red as Blood; and tho' it was not the time of its Birth, it appear'd *de novo* in the East, it ran (for fear) to the West, and there was in Conjunction with the Sun, and both of them sate in Sadness, as good Servants who are fellow-Sufferers with their Lord.

K. k

Again,

Again, it is certain, That this Darknes at the time of his Crucifixion was not an Eclipse, as is evident by these Tokens.

First, An Eclipse does not continue three Hours, as did this Darknes.

Secondly, An Eclipse never is over the whole Earth, as was this Darknes.

Thirdly, An Eclipse of the Sun happeneth on the 30th of the Moon, but this Darknes was the 15th of the Month; the Sun being distant from the Moon the whole extent of its Course; That is to say, an hundred and eighty days, and stood opposite in the division of the Sphear of the Firmament. Concerning the Darknes of the Sun and Moon, and the Natural Cause of their being so, we have largely discours'd in the book of our Epistle which we made, wherein Faith is Treated of, together with the Natures of things Intellectual and Sensitive, which is Intituled, *The Book of Resolutions*.

And about the Ninth Hour Jesus cryed, *Elohi Elohi*, which is Interpreted in the Syrian Language, God, God, wherefore, as said St. Mark

The Arians say, That the *Son* and the *Word* spoke this, as of his own person, with regard to the Father. But the Nestorians and Calcedonians say, That the *Son of Man* who was Crucified, spoke this, in respect of God who dwelt in him, or in regard of the Divine Nature, which departed from him at the time of the Passion. But we say, that *Jesus the Son of God* was he who cryed out in these Words. The same whom Mark describes in the beginning of his Gospel. *The beginning of the Gospel of Jesus Christ the Son of God*; and at whom the Devils exclaimed, *What have we to do with thee Jesus, thou Son of God?*

For as he was not born for himself, but for us; and was neither Baptiz'd, Tempted, nor suffered Hunger for himself, but for us, and in our stead; so this, that he cryed to the Father *Elohi Elohi*, was for us, and in our Persons. For if he took upon him the Person of Adam, and came to pay his Debt, it behoved him to Cry, and Speak as in the Person of Adam; and it is evident, that he did cry, as in the Person of Adam, and of

us, because he said afterwards in the Psalm, *Thou hast departed far from me, my Redeemer, by reason of my Offence*; for he had no Offence, and he said, *I have purged the World, and who arraigns me of Sin*; and Isaiah said, *He hath not committed Iniquity, nor was Guile found in him*; wherefore he cried in our behalf, who saw into what condition we were fallen.

Moreover, The Son therefore expostulates with the Father, *My God, my God, wherefore hast thou forsaken me*? That what is written in that Psalm might appear to us to have been spoken in the Person of the Father, *Therefore I have forsaken thee that thou mightest suffer and be crucified, that all the ends of the World may remember and be converted to the Lord*; and the Lord said; *By his Stripes we are healed*.

Furthermore, Because he is like unto us in all things except Sin; for he was hungry, and thirsty, was weary, and slept: He asked, *How many Loaves*? And, *Where have ye put Lazarus*? As if He who knew all things before they were, could be ignorant.

Moreover, He cried to the Father, to shew that it was he only who suffered, and not the Father nor the holy Ghost; for the whole Trinity was not born, because the Son was born of a Virgin; nor did it suffer, for that the Son suffered these things in his Person; neither for that he was equal to the Father and the Spirit; for neither did the Father and Spirit suffer these things which the Son suffered in his Person; for these things he received in Separation from them, and not in equality with them; not as God, but as he was Man.

But some object, *How was the Son forsaken of the Father, whereas he saith, I am in the Father, and the Father in me*?

We Answer, That as he is in the Father, so is he in us, as he himself said, *I am in you and you in me, that we may be together perfect*; for he is in the Father by reason of coequality of Nature, and he is in us by Incorporation with us; and it is certain as to the first, the Father did not forsake him, tho' as to the last he did forsake him, for he was impassible and immortal, the Son remained in his nature as did the Father; but as to the Person, he left it to suffer and to dye, that he might be like unto us therein;

in ; for he suffered and died as he was Man, remaining impassible and immortal as he was God.

Again, he cried, *Elohi, Elohi*, that the wickedness of those who crucified him might be revealed, and that Satan and Death might believe that he was slain.

Moreover, That the Son said *Elohi, Elohi*, it was in Wonder and Admiration, and not by way of Interrogation, Persecution or Doubt.

Moreover, Against the Nestorians, who say, *That the Man who was crucified, said, God, God, in respect of God who dwelt in him.*

But we reply, Sirs, The Man who was Crucified was crucified either willingly, or was led by constraint of the Word; if willingly, wherefore was the Word to be blamed for forsaking him, or departing from him? But if he was constrained by the Word, there was in truth an occasion to cry out and say to him who forsook him, *Wherefore hast thou led me to suffer, and hast now forsaken me? In wonders thou hast been near unto me, and in my passion thou hast left me; I was thy Minister in what concern'd thee, and thou hast not accompanied me in my Concerns.* God the Word seemed as weak, and as a Prevaricator; weak, as that he did not bear the Sight of the Cross, but forsook him and fled; injurious, for that he ministring to him in Miracles, he did not administer help unto him at the time he suffer'd the passions of his Nature; Man also seemed to be more powerful than the Word, for he sustained the passions, whilst the other forsook him and departed; he appeared also as forsaken, for that he finish'd the former transactions of his Life by him, and had no help administered unto him at his Passion and Death, but was left to himself: And if he were Man who was crucified, and said, *God, God*, it did not behove him to confess the Divinity of him who forsook him. And if they shall say, *That He left him, because he was in his Nature impassible*, they may take notice that therefore they own him impassible, even whilst he remained under Passion; as the Adamantine Stone, which is tried chiefly in this to be impassible, and not to be broken with Iron, when they hammer it without doing hurt thereunto; in like manner

aTule-stone is proved to be capable of no prejudice by Water; when being steeped in Water it is not dissolv'd; and a Salamander is known to be incapable of prejudice by Fire, when it is put into Fire, and extinguisheth it: Moreover, it is neither place, nor inclosure which conserve God from harm, but his Nature; for he is naturally and highly exalted above Death; for he whom Place or Inclosure conserve from suffering, is continually in Fear, and subjected to Passions. And if he suffer'd with him in Hunger, Thirst and Labour, wherefore did he not suffer with him on the Cross? and if they shall say, That at those times *He* permitted him to be Tempted with those Passions, they may take notice, that it is not written that he was forsaken, save only here, when he said, *God, God*

Again, if it were, That he should not suffer with him, it prov's him passible, because he did not leave his former Passions, but was passible; for an Angel fears not Death, as being Spiritual; much less, the Lord of Angels, and God who is incomprehensible, and goeth not from place to place; for *He* is God, and did not in Will depart from the Father; nor did *He* really depart from Man, which is manifest from hence, that he darkned the Sun; cleft the Rocks, and Raised the Dead, which was the meer work of God: Furthermore, Had he not known wherefore he was forsaken (as ye say) then had the Prophets been more priviledg'd, than he, who Prophefied of his Passion, and knew that he was to be Crucified and to dye; but it is certainly known, that he is greater than the Prophets (as ye have said) and were it true, that he had not known wherefore he was forsaken, then was it false which was written concerning him, that he is the Wisdom of the Father; and if he knew not then, neither did the Father know; for he said, *As the Father knoweth me, so know I the Father*; but if ye shall say, That the fear of Death hinder'd him from knowing his Death, let them take notice, That it hath not been written, either of the Martyrs or Prophets who sustained Passions, that they were hindered so, that they cou'd not know of their Death.

Now let us reprove the Arians, who say, That it was the Son who was forsaken of his *Father*. Against whom we say, How did he forsake him? Since that the Son himself said, *I am in my Father, and my Father in me*; and whether did he depart, who is every where without Limitation? And how did the Father forsake his Power, and his Wisdom spontaneously? For behold, *Paul* said, That *Christ is the Power and Wisdom of God the Father*; for as he spoke this, *I thirst*, for two Causes,

First, That he might fulfil the Prophecy, (as said the Evangelists;

And Secondly, That he might give us Drink who were Thirsty; and as he asked Water of the *Samaritan Woman*, not in behalf of himself, but to induce her to ask Water of Life from him; for behold, it is not written, that he drank of the Waters which he asked of her; which is evident from hence, that as soon as she perceiv'd him, she began to demand of him Living Waters; and behold, it is not Written, That he drank of the Waters which he asked of her; wherefore he asked it, not for any other end, but that he was willing to confer on her the Drink of Life. So when he said to the Jews, *I thirst*, he sought to give us Water of Life. Moreover, he said, *I thirst* in respect of his Human Nature, which *Thirsted*, after the knowledge of the *Holy Ghost*; for as he demanded in the matter of her who was Healed; *Who touched me*, when the multitude pressed upon him; that by the asking of a Question, the Faith of her may be Revealed who touched him; so here, he asks, *Why hast thou forsaken me*, not that he was Ignorant, but that the Auditory hearing this Interrogation, might inquire and be informed, that it was not *He* who was forsaken, but the *Human Nature*.

Moreover, He calls the Father his God, because *He* was Man; for as he was not to be Blamed or Reprehended when he exercis'd Divine Function because he was God; so was he not to be Reproved or Contemned when he spake as a Man, forasmuch as he was a Man.

He calls *Elias*; for the Word *Eli*, my God, and *Elia* are near alike in the Hebrw Language; for *Eli* is Interpreted God, and *Elohia* is Interpreted Divine.

And one of them ran and brought a Spunge, and filled it with Vinegar; For he was a Jew who offered him Vinegar and Myrrh, as is evident from hence, that the Jews said, *Behold he calls Elias*. They many times offered him Vinegar in derision, and he drank, but here he did not.

And Jesus cried with a loud voice, and gave up the Ghost; that is to say, he shewed that voluntarily and freely he gave up his Soul, and not by constraint, for he dismissed it; and it was not taken from him, as ours, which is taken by force: It is said of us Creatures, *Thou takest their Spirit, and they die*; but he was Creator, and did give it up of his own free will.

Some Men ask of what kind of Death died our Lord? Whether that of ours, or of his own? And we answer, That ours is the Separation of the Soul from the Body, but the death of God is the Separation of the Divinity from the Humanity, and this he did not suffer, wherefore we say that he died our death; for his Soul was separated from his Body, and not his Divinity from his Humanity: For tho' his Soul was separated when he died on the Cross, till he arose from the Grave, yet his Divinity was not at all separated, neither from his Soul nor from his Body, for his Divinity was united to his Soul and to his Body, with an unseparable Union, that is to say his Divinity to his Humanity, for his Divinity remained with the Body, and with the Soul went into Hell, and preached to the Souls there detained, which did not obey the preaching of Noah, as Peter say'd in the *Acts*: for the Divinity is unlimited, and therefore with his Body and Soul, and by him are all things, and without him nothing, and within him are all things: we say also of Christ that he was God, for it is say'd of the word of God, that it is God and the very same is Man who is God. John said, *And God was that Word*; and that he was Man, the same John said, *The Word was made Flesh, and dwelt in us*; and Paul sayth, *God sent his Son, and he was made of a Woman*; therefore that word of the Father is God, and was made Man; and as he is God, he

is not limited by space or place, nor to be comprehended with words or thoughts; but as *He* was made Man, *He* was with the *Body* in the Sepulcher, and with the *Soul* in Heaven.

Moreover, *Jesus* cried twice with a loud Voice:

First, *My God, my God, wherefore, &c.* as Matthew writes.

Secondly, *Father, into thy hands I commit my Soul*, as Luke saith.

The first time as in the Person of Adam, *My God, my God*: The second time in his own Person, *My Father into thy hands*: He calls him, *My Father*, to shew that he is God, and equal in Essence with the Father; and *God*, to shew that the same was made Man: And in saying, *I commend my Spirit* he sheweth that voluntarily, and of his own free will, he laid it down, and that no other took it from him by constraint, as is our case. Stephen in saying, *Christ, into thy hands I commit my Spirit*, signify'd *Christ* accept of my *Spirit*. From Adam to this time the Souls of the Righteous and of the wicked were sent to Hell, as we have say'd before, and from the time that Christ cried, *Father into thy hands I commit my Spirit*, until the end of the World, the Souls of the Righteous are in the hands of God, as Solomon said; that is to say, they are near unto him, and dwell in Paradise.

He bowed his Head, and gave up his Spirit: With us, first the Soul departs from us, and afterwards our Heads fall down; but with Christ it was not so; but first he bowed his Head, and presently gave up his Soul; that is to say, of his own accord and free will he delivered it up, and not by constraint.

Furthermore, In saying, *I lay down my Spirit*, he sheweth that after a short time he was to take it up again; according as he said, *I lay down my Life that I may take it up again; I have power to lay it down, and to take it up*: For the Spirit is called Soul: For the Soul is called by three Names, *Soul*, *Understanding*, and *Spirit*, as we have writen in our Book of Distinctions concerning Natures Intellectual and Sensitive.

It behoves us therefore to enquire how on the Friday, and at the same time, was our Lord in these three places, in the heart of the Earth, as he said, *The Son of Man shall be in the heart of the Earth*;

Earth; and in Paradise, as he said to the Thief, This day shalt thou be with me in Paradise; and in the hands of the Father, according to that, Into thy hands I commit my Spirit.

Immediately the Preface to the Gate of the Temple was rent: The Preface to the Gate he calls the Curtain which hung before the Gate of the Temple, which is called a Veil.

Why was the Veil of the Gate rent? Because the holy Spirit departed thence, who dwelt there in the Mysteries of the Law.

But in what manner was it rent? They say, That this Texture of the Veil was on the one side, and the Woof on the other, which was wonderful.

It was rent; That is to say, The Veil was divided, for that it could not suffer the Passion of him who was principally typified thereby; and to signify that the Grace of the holy Ghost was departed thence, and that the Sacrifices of the Law ceased, and that it was designed for Destruction: And after the Ninth hour, the Darkness was dispersed, in token that the Ancient Sorrows which came by Sin were to cease.

The Earth was moved, as a Dish in the Water. In the first place forbidding the Disputation of the Arrogant, it is to be considered that it was established on a Foundation of Immobility, and that an Earthquake was never over all the Earth, and at once; yet this motion was in all the Earth, and the whole Body thereof was moved as a Dish in the midst of the Water: So also this Darkness was over all the Earth, and not one part thereof only, as it is wont to be.

And the Stones were Cleft; that it might be known that it was the Creator who was Crucified, and it was known from hence that the Creatures Suffer'd in Compassion with him. Moreover the Rocks were cleft, in reproach to obdurate hearts for all this odious Deed. Moreover, because Rational Creatures were silent out of crafty Policy, the Stones Cried out, and this is meant by those words, If these should be silent, the Stones would cry out. Again, because God many times instructs men for their Conversion by Irrational and Insensitive Creatures, as he instructed Baalam by an Ass, and Jeroboam by an Altar, and

Mm

Asbes.

Ashes, and Pharoë and the Egyptians by the Elements. So he removed the Earth out of it's place, and cleft the Rock, in Reprehension of the Jews, who he desired might have been converted from their wickedness, and they would not.

And the Sepulchers were open'd, and many Bodies; That is to say, Arose on the Ninth hour of *Friday*, and they were not of those who were dead long before, but such as fell asleep about three years, more or less before the Passion of our Lord; and they were Saints, because they believed in our Lord before their Death; and they were of Jerusalem, and arose out of the Sepulchers round about the City, and enter'd into Jerusalem, and were known, some to their Fathers, some to their Brethren, and some to their Mothers, and reprehended them, saying, *What wicked deed is this which ye have done, that ye have Crucified the Life, and the Giver of Life;* and they remained there three days Eating nothing, but were preserv'd by Divine Efficacy as was Moses and Elias in their Fasting, and their Bodies were really United to their Souls; and concerning this, Mathew said, *That many Bodies of the Saints Arose, and abode three days in Jerusalem, and there Preached, and afterwards returned unto their Sepulchers and fell asleep; but did not go into Paradise, neither were they dispersed to the utmost Limits, nor were they seen of all Men.* And it is certain from what Mathew said, *That they appeared unto many, for many are not all;* and so our Lord after his Resurrection was not always seen, but sometimes, and that not unto every one, as at first, but to his Disciples, and to those who were Worthy. Others say, That they were Prophets who knew the Holy Scriptures, and believed in him before their Decease (as saith Ignatius) and had Preached the Resurrection of Christ and their own, the Dead arose in manifestation of this Raiser from the Dead, *Johannes de Dara, The Dead who Arose did not enter the City to Preach, untill he Arose.* Others, That they remained at their Sepulchers Standing, and giving Praises. Others, That they were Assembled at the Mount of Olives. Others, That they went into Paradise.

And

And they went into the Holy City Jerusalem: Some say, That he doth not call this Earthly City which was polluted Jerusalem, but that which is in Heaven, and when Christ cryed on the Cross, they were reviv'd and remained in their Graves. as Jonas did in the Fish; and after his Resurrection, they also Arose Spiritually, and when he Ascended in *abscondito* to his Father in the Heavens, they also Ascended privately with him to the Holy City which is in Heaven.

Others say, That Jerusalem, as to the Upper part thereof, was Holy, and that many believing Persons dwelt there, but that the Lower Part was Profane, by Reason of the Deceit practis'd there, and he calls the Upper Region thereof, the *Holy City*, whereunto the Dead who Arose, Entred, and Preached to the Believers who Lamented his Death.

Others, That he calls by the Name of Jerusalem the whole Terrestrial City, into which they Entred, and Preached; and more then 500 Souls returned to their Bodies, and Entred, and appeared to many; and they appeared to the Grief of those who knew not that they had Crucified their Lord, and therefore he spake to them who were bitterly griev'd in Spirit.

Others say, That they at first appear'd in *Gallilee*, and in many other places, and that after the Resurrection they came to Jerusalem and appear'd to many, that they might declare, that the Resurrection was no Phantasm. There were five Miracles when Christ was Crucified, whereof some were in the *Heavens*, some in the Air, some on the Earth, and some under the Earth. In the Heavens, the Sun and Moon were Darkned, in the Air the Veil was Rent, on the Earth the Rocks were Cleft, and from under the Earth the Dead Arose; and some of the Miracles were Universal, as that of the Eclipse of the Sun, and the Elevation of the Earth. some also were particular, as that the Rocks and Veil were Rent, and the Dead Arose.

Who therefore was he who hung upon the Cross? God, or Man? If he were God, it were impossible that the Nails should be fix'd in his Hands, and a Spear in his Side, for his Nature was higher than to receive such Impressions; and if he were but meer Man, who was it that wrought Miracles, who dark-
ned

ned the Sun, Rent the Rocks, and Raised the Dead? For all these things by meer Man could not be effected; wherefore it was God Incarnate who hung on the Crois, and did these things.

And the Centurion and those with him who had the Custody of Jesus: From somewhat which the Centurion and they who were with him saw, they were trighed, and being constrained by fear, they did confels that he was the Son of God. Luke saith, *Truly this was a Just Man*, and both were true; and the one of them Mathew wrote, and Luke the other.

But whence was it that the Centurion, and they with him, knew that *he was the Son of God*?

Either from Christ himself when he taught, or from the Jews who accused him, saying, *He made himself the Son of God*: And by adding the word *Truly*, he confirm'd that he was Naturally the Son of God, for so he was not meer Man.

They returned striking their Brests; That is to say, that they might free themselves from the iniquity of them who crucified him, crying out, *God forbid that we should partake of his Innocent Blood*; and that they might shew the audacious iniquity of the Jews. These Multitudes were they who assembled from all parts to be there at the Feast of the Passover.

There were there many Women: Observe the infirm Sex of Women, how it appeared more couragious than Men; for they adhered unto him, even in the midst of Perils and Passions, and therefore observed all things.

That these Bodies might not lodge on their Crosses: The Law commanded that Bodies should not remain on Crosses, and therefore the Jews shew'd their care for the Honour of the Sabbath, that it might be observ'd, and not prophaned, and that their Law might be kept: Wherefore they petitioned Pilate that their Thighs might be broken, and they might take them down from the Crosses before the Approach of the Sabbath.

And the Soldiers asked leave of Pilate, and they brake the Thighs of the first and of the second, because they were not yet dead; but when they came to Jesus, and saw that he was already
dead,

dead, they brake not his thighs, that this Prophecy might be fulfilled, A Bone of him shall not be broken.

Here Christ did not continue to the term of Humane Nature, it being a very great Wonder that he should dye so soon, and so speedily, according to what Mark said, *Pilate wondred that he was so soon dead.*

But one of the Soldiers struck him on his side; The Spear wherewith he wounded him in the side was less than a Sword. Some say that he struck him to try whether he was dead or no; but we say that he struck him to please the Jews, as hereafter; and that the saying of Zachary might be accomplish'd, They shall look upon him whom they have digged.

Moreover, He struck him, that *Water and Blood* might issue from him, which are the Mysteries of our Redemption, and a true Token of our Faith; Whence the Church hath learned to make Wine and Water the Mystery of his Blood, and not as the Armenians and others, who celebrate only in Wine, &c. Moreover Wine and Water descended into the Mouth of Adam, for the Cross of the second Adam was fixed in his Mouth.

And he who saw it, testified: That is to say, I perceived with mine own Eyes, that when Christ was struck with a Spear, there gushed out Blood and Water; and I did not hear it by relation from others. This was John the Divine.

But when it was Evening: He calls Evening the time near to the coming in of the Sabbath.

There came a rich Man: Mathew calls this rich Man Joseph, but Luke calls him a good and just Man; John, a Disciple of Jesus, one of the Seventy Two; but Mark calls him Bouleutes, that is, a Counsellor, one of those who give Advice unto Princes; Boule is expounded Counsel.

From Ramath, where the Children were slain by Herod; and Joseph was of Ramath, and from on high, Life was given to Adam.

John saith, That Nicodemus also came and associated himself with Joseph in the Sepulture of Jesus; that Nicodemus who formerly came to him by Night, and brought an Oyntment of Myrrh and Aloes; Aloes is that which we call *Psabboro*

and Myrrh is a Gum somewhat black, and like unto Olibanum. *Hatzso* and *Sedona* signify the same thing, being a Linnen Cloth.

An hundred pound weight: This abundance of Oyntment was in confutation of the Jews, who said that his Disciples stole him; for how could they separate the Cloaths and the Linnen Cloth, which stuck altogether, and afterwards set in order the Under-Garment in another place by it self, nor be smeared; for this Oyntment usually daubs the Cloaths of such as are anointed therewith, and is not suddenly or easily taken off.

And he put him into a new Sepulcher of his own: *Jacobus Sargensis* saith, That this Sepulcher did belong unto Joshua the Son of Nun; and that it was reserv'd for a Mystery, and convey'd from one to another unto Joseph. Others say that it was Joseph's, and that he hew'd it.

Hew'd in a Rock: He was laid in a Stone-Sepulcher, and not buried in the Earth; thereby alluding to the Church, which is not to be removed by Floods of iniquity: He was laid there himself alone, to shew that his Body onely was the Propitiation which was laid on the Altar of the Church, giving Life to those who receive him.

There was in the place where he was crucified a Garden, and in that Garden a Sepulcher where no man had been laid: This of the Garden was not Real, but Allegorically sheweth that he was Reigning in Paradise to cancel the Debt which was contracted in Paradise, that is to say, a Garden; and that Righteousness should enter where Sin had entred before.

And that he was placed in a New Sepulcher, was done as of Divine Providence, first, lest by the Resurrection that was made, it might have been pretended to have been of some other who had been buried there. Again, as he arose from the Virgins Womb without breaking the Seals and Virginity of her who bore him; so from his own Virgin Tomb did he arise, the Marks, Seals and Stones intire and inviolate.

The Stone that was on the Sepulcher: It is reported that this Stone was the same with that out of which gushed Rivers; if it
be

be a truth, let it be received ; if not, let the Report go with the Winds.

And the other Mary who sat over-against the Sepulcher : That is to say, Because they were so inflamed with love of him, therefore they sat over against him. The *other Mary* he calls the Mother of God.

And they Rested on the Sabbath as was Commanded ; That is to say, they returned, having prepared Sweet Odours, but they came not on the Sabbath, by reason the Law commanded they should do no Work on the Sabbath ; and therefore they prepared Sweet Odours as the Custom was, that they might perfume on the third day the Body, for the Love they bore unto it.

But the Morrow after ; That is to say, it was the Sabbath day after the Friday, or Preparation.

The Chief Priests Assembled together ; That is to say, to desire Pilate to grant them their Pleasure.

Our Lord, we Remember that this Deceiver. They called Pilate Lord, and denied Christ ; and by the Words, *we Remember,* they shew'd that they knew all things which were said by him. But observe, how void of Pride Mathew was, who wrote all Words of Reproach, and was not ashamed to express the Word *Deceiver*, and others the like.

Command therefore that they watch the Sepulcher. They desired Watch-Men, because, they were mov'd with his Speech, *That he was to Rise the Third day.* Secondly, Because the Watch-Men were to be Preachers of the Resurrection to the Region of the Jews. Pilate said unto them, *Ye have Watches, go and have a Care.* Pilate did not send a Guard of his own, nor did he Seal the Sepulcher, that they might not have occasion to say, That he took a Bribe, and permitted his Disciples to take him away.

And they Sealed the Stone, the Soldiers being present. Some say, That they made the Soldiers to stand as Centuries at the Stone, and tied them thereunto, and fixed the Impression of their Seals on their Necks, or their Thighs, or their Loyns, or their Feet.

Others,

Others, That they placed them on both sides of the Stone, with their Faces one against the other, and that they stretched forth their Hands over the Stone, and knit their Fingers together about it, and Sealed them.

Others say, That they sealed the Stone over the Sepulcher, with all their Rings, as did *Darius* the Cistern with his Ring, and the Ring of his Nobles: And if they had not sealed it, and appointed Keepers, they might have a pretence to say, that he was stoln away; but this fell out more to their Shame, That the Keepers themselves became Preachers and Witnesses of the Resurrection, and that the Seals and Signs gave concurrent Testimonies with the Keepers that they did not Lye. And he calls Keepers, those who were appointed to keep Prisoners in Custody, or those who were ordained Executioners in Capital Causes, and there were 15 Keepers, whereof some were Hebrews, and some Romans. There were three Captains, and twelve under Command. and this is Written in *St. Paul's* Roll, and in other Hebrew Histories.

A Discourse against Hereticks and Gentiles.

AS to those who weigh and refer the Exinanition of Christ to Human Nature, we have opposed Supereminencies, for John said, *When ye shall lift up the Son of Man*; by lifting up, meaning the Cross, and brings him, saying, as it were thus: 'Had I not quieted the Sea, yet when I shake the Earth
'and remove it out of its place; were it so, that I had not
'made Streight those who were Crooked, yet when I do Rend
'the Veil of the Gate, and the Stones; and did I not restore
'Souls to their Bodies, yet when I make the Holy-Ghost to
'depart from the Temple; were I not the Light of the World,
'whilst I cry out, yet when I darken the Sun, and the Moon,
'and all Creatures; did I not set at Liberty Mouths that were
'Chained up in Silence, yet when I do open Sepulchers, se-
'curely

'curely shut up ; Nay, I Raife to Life those who were Buried,
 'and had I not Cured the Sick and Diseased ; yet when I do
 'renew the whole Creation as well Visible, as Invisible ; then
 'will ye confess who I am, That is to say, then shall ye by
 'Conviction be forced to confess who I am, and to believe up;
 'on these Tokens, That I am God who was Crucified in the
 'Body which I assumed. and not a meer Man, nor divided into
 'two Substances after that Union made,

The Divine Excellencies of our Saviour.

THE Word was begotten of the Father from Eternity, he
 is in all places without Limitation, he is by his Nature
 God the Word, he is Rich as God, Simple as God, he is Perfect
 in his Essence, he gave the Law as God, he is Obedient to
 God his Father, he was Baptiz'd by the Holy-Ghost, he is a-
 bove Passions and Indigences, he is Immortal in his Nature.
 John Danced in the Womb at his Approach, he fed thousands
 with a small quantity of Bread, he cleansed the Leapers with a
 Word, as God ; he Interdicted the Winds and Sea, and they
 ceased, as God ; he created Eyes to the Blind, as God ; he re-
 mitted the Guilt of Sin, as God ; he knew the Secrets of all
 Hearts, as God ; he commanded the Apostate Devils into the
 Sea, he stilled the Tempest of the Sea, as God ; he heard the
 Prayer of the Cananitish Woman, as God ; he said to the Dis-
 ciple, *Fear not Death* ; he called *Lazarus*, and Rais'd him as
 God ; he called the Young Man, and Rais'd him, as God ; he
 was Sanctified of the Seraphims, as God ; he made the Earth
 to tremble, and cleft the Rocks, as God ; he Darkned the Sun
 and the Firmament, as God ; he changed Water into Wine,
 as God ; he caused the Spirit to depart from the Jewish Tem-
 ple, he opened the Sepulchers, and Raised the Dead, as God.

O o

Things

*Things belonging to the Humanity and Exinanition
of our Saviour.*

HE was Born of a Virgin in time, and took his beginning in the Womb of a Virgin, and appear'd comprehensible as to the Flesh, but incomprehensible as to the Divinity; he was made Man by his Grace being unchanged, he was made Comprehensible, because he was made Man, being Rich in his own Nature; he had in him the Composition of Soul and Body, he increased in bodily Stature, he kept the Law in Person, as Man; he was Tempted of Men, and suffer'd Indigencies, as Man; he Tasted our Death in Humane manner, as Man; he Fasted and was Hungry in the Wilderacess, as Man; he was Clothed with Contempt, as Man; he Slept and was Immersed in Sleep, as Man; there Gushed out Tears from his Eyes, as he was Man; he sat down with Publicans and Sinners, he belought the Samaritan Woman, as Man; he was bound by the Rebellious Jews, as Man; and he said, *My Soul is troubled*, as Man; he Pray'd in his Passion for us, as Man; he shew'd, that he was afraid of our Death, as Man; he asked, *Where have ye laid Lazarus*, as if he were Ignorant; he said, *Into thy Hands I commit my Soul*, as Man; the Jews cry'd, *Crucifie him*, as Man; he was Crucified between two Thieves, as Man; he was Hanged on the Cross, and Pierced with Nails, as Man; he was Buffetted on the Cheek by an Impudent Servant, as Man; he was Wounded in the Head with a Cane, as Man; he Drunk Vinegar on the Cross, as Man; his Side was Wounded with a Spear, as Man; he was laid in a New Tomb, as Man, and there are many the like Instances, but we do not admire the Miracle of Christ, for it behoves not us but Strangers; yet as being Domesticks we admire his Exinanition and Low Estate; the First of these were Natural unto him, and Humane knowledge can't Reach them, but the Latter are of extraordinary Dispensation, and are Miracles and Signs, and we Believe them; and by these very things

things whereon the Hereticks reputed him a Man, we know him to be God; and by things whereon they depended and fell, have all of us Risen, but they shall be constrained to confess him, when they shall see him coming in Glory, and bringing with him the Cross, which is one of the least, and shall account him Holy, as he said, *That then shall be seen the Sign of the Son of Man*; and that of his *Lifting up*, he doth not call his *Ascension*, but his *Ascent* to the Cross, That is to say, *I shall then be known to be God by Miracles.*

M A T H. Chap. XXVIII.

BUT in the Evening of the Dawning of the First day of the Week. Concerning the diversity of Mens Opinions touching the times, whereof all the Evangelists have severally Written, we have spoken, but not of the time when our Saviour Arose, for that is unknown to Angels and Men, but he knows it, and his Father, and the Holy-Ghost; Mathew saith, *They came in the Evening, John in the Morning, Luke at the dawning of the Day, Mark when the Sun Arose.*

In the Evening of the dawning of the first day of the week came Mary Magdalen and Mary the Mother of God, to visit the Sepulcher, and they were told by an Angel that the Lord was Risen, and they saw our Lord and took hold of his feet, and he sent them to tell his Disciples; but the Keepers went into the City and declared it to the Priests, and received a Bribe, and said he is stolen away; Mary Magdalen hearing that he was stolen suffer'd somewhat of humane Infirmary as did Thomas, and She returned to the Sepulcher the second time, early in the morning when it was dark, as John said, and she saw the Stone removed and an Angel sitting thereon, whom she saw in the Evening sitting on the Stone; then she became more doubtful and came to Symon and John, and say'd, *they have taken away*

my

my Lord, and I know not where they have laid him; and when the Disciples went and saw the Sepulcher, and the Linnin. Cloaths they were assured, and returned believing, but Magdalen staid at the Sepulcher, surprized with doubt of what had happned unto him; and when she saw two Angels which had not appeared to Symon and John, and when she looked back she saw our Lord, and he sent her unto his Disciples, and she returned unto them, and declared unto them, that *She had seen our Lord* and she found there those women who came from Gallilee with him, who were prepared to come to the Sepulcher with Sweet Odours, and she returned with them, and also the mother of God, whom Luke calls the mother of James, and he was beautiful as say'd Luke: And they saw there two Angels in the Similitude of two Men, and their Garments *Shone*, and their faces were Illustrious; there came Mary Magdalon, and the mother of God, with the Forraigner, the Wife of Shalom, who was not in readines to come with the other women; and they saw an Angel like unto a Young man cloathed with a white Stole, and they wondered, and then, it was that the Sun arose, as sayeth Saint Mark. These are the four times that women came to the Sepulcher, as the Evangelists wrote; Saint Severus reconciled the several times wherein women are say'd to have come to the Sepulcher. Magdalen came five times to the Sepulcher. First, in the Evening as said St. Mathew. Secondly, at the break of day when it was yet dark alone, as say'd St. John; and she came unto Symon and John, and it was the third time of her coming with Symon and John; The 4th time she came with John and the mother of James, at the Dawning of the day, as say'd Luke, the Fifth time was, when the Sun arose with Shalom and the mother of James, as mark say'd.

The mother of God came three times; the first time, when he said *the other Mary*, the second time, when Luke say'd *Mary the Mother of James*; The Third time, when Mark say'd the mother of James and Joses: Jacobus Auriensis calls the other Mary, the first Wife of Joseph who bare James and Jose, The Patriarck Severus calls *the other Mary* the mother of God, and likewise

likewise calls the Virgin Mary the mother of James and Josc, according to the accustom'd Speech.

Symon went twice to the Sepulcher. First of all with John. Secondly alone, as Luke saith, *And he went with his Soul filled with Admiration*; and at this time he saw, as said the Eleven, and the Household of *Cleophas*, That our Lord was surely Risen, and appear'd unto Symon, as Paul and Luke do Testifie; Moreover, about the time wherein our Lord Rose from the Sepulcher, he is to cause the General Resurrection according to *Severus*, and that such an hour bears a great Similitude and Image of the last Hour.

And in the Evening of the Sabbath at the dawning of the first day of the Week; That is to say, we are to enquire of four times, and to distinguish them one from another, in reference to the Day, the Night, the Morning and the Evening, for these four Seasons the Sun maketh with us, and the Day is the time when the Sun is above the Earth, and the Night is the time when the Sun is below the Earth, or hidden behind the Northern Mountains, as is the Opinion of some, for the Evening is the End of the Day, to wit, the time when the Sun is obscure to us, the Morning is the Beginning of the Day when the Sun Beams peep out, and the Night is at an end: That there is an Evening of the preceding day John testifies who said, *When it was the Evening of the First day of the Week* which he spake of, he doth not call the Evening of the coming in of the Sabbath, but the Evening of its going out, for the Evening of the day is the going out and end thereof, whether it be Artificial or Natural; for so Moses said; for after the Light was Created and the Day was ended; and the Hours thereof he said, *it was the Evening and the Morning*. calling the Evening the end of the first Artificial day which was created, and the Morning the end of the Night, and he doth not call the Evening of the Sabbath the time of the Sun setting of the Sabbath, otherwise he had said, in the Evening of the Sabbath and no more; but soasmuch as he added the Dawning of the first day of the Week. to wit, the waxing Light; he sheweth that he calleth here, the Night of the First Day of the Week the Even-

ing of the Sabbath in Respect of the Dawning; Much of the time was passed, insomuch, that it was about Cock-crowing, that is to say, the time when we in Fasting begin to abstain from Meat and Drink; and we begin at the First, and not at the end of the Sabbath.

Johannes de Dara. And in the Evening of the Sabbath; That is to say, also concerning the Passover, it is written, that it was slain on the 14th in the Evening, for altho it was reputed the Night of the day to come, by reason of the Course of the Moon; yet it was reckoned the Evening of the Day, and not of the Night; others say that Mathew by the *Evening*, intended the whole Night of the First day of the Week, according to the Phrase of the Scripture by a *Synecdoche* of the part for the whole, according to this, *the Evening and the Morning was the First day*; and again, *Let all Flesh praise the Name of the Lord; and the Soul of Israel died in the way.* Others, in the Evening of the Sabbath, when the First day of the Week Dawned. Eusebius; Mathew by way of Exposition adds after this, *of the Evening of the Sabbath the dawning of the First day of the Week*, denoting the Hour and time of the Night after the Sabbath, which was when the First day of the Week dawned. 'Tis true, Mathew wrote in the Hebrew, and he who Translated the Scripture into the Greek Language, rendered *the Dawning of the Day, the Evening of the Sabbath*; and Mathew, *by the Evening*, means *the whole Length and Evening of the Night*; as John calls the *passing away*, or the *least part of the Night, Day*; and therefore adds, whilst it was yet dark, least it should be thought, that he spoke of the Morning; so Mathew also, when he said, the Evening of the Sabbath, lest Men might think it was spoken of the Evening Season, he adds, *When the First day of the Week began to dawn.*

Our Lord appear'd many times; but six times more Remarkably,

First, To Mary Magdalen, and to the other Mary, as saith, Mathew.

Secondly, To many Women, as say Mark and Luke.

Thirdly, To Mary Magdalen, as saith John.

Fourthly

Fourthly, To Cephas as saith Paul, *That he Arose and was seen of Cephas.*

Fifthly, To those two who went to Emaus, as saith Luke.

Sixthly, To the Eleven, when they were Assembled in the Upper Room, and afterwards many times for forty days,

Mary Magdalen and the Mother of God said nothing to Shalom and John, that they might go and be assured by the sight of the Sepulcher, and of the Angels, and not by their Words: But this, *Who shall Roul away for us the Stone, &c.* was spoke of John and Shalom; Magdalen therefore and the Mother of God saw before the Stone was Rouled away.

And the other Mary to behold the Sepulcher; That is to say, that they might cast in Sweet Odours, as was usual on the third day; and wherefore wou'd they cast in Sweet Odours; some say for the Sepulcher, but we say for the Body; and it is evident from what Mark said, they bought Aromaticks, that they might go and Anoint *Him* and not his Sepulcher; Again, *who shall Roul away for us the Stone?* By the Rouling away the Stone, 'tis clear, that they sought to cast Odours on his Body.

And behold there was a great Earthquake. It was not here as at the Cross, for that was an Universal Earthquake, but this was particular, and the Keepers and the Women only perceiv'd it, and the Keepers were Terrified, and the Women comforted therewith; and he explains what kind of Earthquake it was, for an Angel of the Lord descended from Heaven, drew near and Rouled away the Stone; it was the Angel Gabriel, the same who Administred in his whole Dispensation on Earth, and the other who appear'd with him was Michael; he saith, that he descended from Heaven, and appear'd to the Keepers; because, it is thought that Heaven is their place, though some of them be with us in this World, such as are sent.

Jacobus Sarugenfis saith, That a Fire appear'd to the Keepers, and that a multitude of Angels were heard in the Air; and they saw Christ face to face, as he came out of the Sepulcher, uncorrupted, and with that Angel, other Angels Descended, and a Light shone, and a Ladder of Fire was put up that

Reach'd from Earth to Heaven; and Christ stood not above it to Descend, but below it to Ascend; and there were Angels ascending and descending, singing Praises.

Furthermore, We say that it is unknown to the Creatures at what time our Lord arose, but the Evangelists have written of the several times that the Women came to the Sepulcher, as we have said above. Mathew saith that Mary came in the evening and saw our Lord, and because the Keepers came in the Night, and signified that he was risen, the Priests published by Proclamation that his Disciples had stolen him away; and when it was heard that he was stolen away, Magdalen suffer'd somewhat of humane Infirmary, and ran to the Sepulcher, as John hath written; and afterwards she returned with the Women bringing Aromaticks, as saith Luke; and when the Sun arose, with John, as Mark hath written, they saw six Angels at the Sepulcher; Mathew saith they saw one, Luke saith two Angels; John two, Mark one: First of all the Soldiers saw that the Lord was risen, the Seals remaining as they were, and they were terrify'd; and at the time before the Women came, the Angel descended, who rolled away the Stone, and for fear of him it was that they who kept him were terrify'd, and became as dead Men, and they saw also the Angel who sat upon the Stone, and he was like to Lightning; and that they might not fear, he said unto them meekly, *Be not ye afraid, as are the Keepers*; and after he had encouraged them, he preached unto them the Resurrection; and when the Women went away, the Keepers were awakened, and hastily went to the City, and declared to the High Priest what had hapned.

And came near and rolled away the Stone. He did not roll away the Stone that Christ might go forth of the Sepulcher, for he Arose before the Angel descended, but that the Women who saw that he was laid in the Sepulcher perceiving it empty, and he not there, might believe; for he went out of it the Stone being Sealed, and the Impressions remaining as they were.

But how was it possible that the Body should go out, the Door being shut. We Answer, That all things are easie and expedite for the Lord to perform, for as he came out of the Womb,

Womb, Virginity being preserv'd, and darkned the Sun; and Rais'd the Dead; and as the Angel came unto Daniel in the Den being Sealed up, and as the Apostles got out of Prison, and Symon walked on the Waves, and the Egyptian Waters were turned into Blood, and the Hebrews kept sure footing in the Region of the Sea, and Moses his Rod was turned into a Serpent, so he came out of the Sepulcher it being Sealed up.

And his Countenance was as Lightning. It is the Custom of Angels to shew themselves in Shapes and Figures according to the several Works of their Ministry; to Joshua the Son of Nun, and to David they appear'd as Souldiers in Armour, to Zachary in Red Colours and Spotted, and to the Women in a comely Shire, and full of Joy.

And the Keepers were Terrified for Fear of them. The Angel appear'd as he pleas'd, to the Women Pleasing and Splendid, but to the Keepers Angry and Terrible, and all this they so much fear'd that they became as Dead Men,

Wherefore was the Resurrection first manifested to the Keepers? Because the Jews were more ready to give Credit unto them, than to the Disciples and to Women. For God is used to draw the Perverse by what they have Relation, or Affinity unto, as by a Star he drew the Wise-Men.

The Angel answered and said unto the Women. He did not only comfort them with a Joyful Apparition, but with Speech also.

Fear Ye not. He said Ye, in Comparison of those who Crucified him, for Fear belongs to them; but Ye are worthy of Honour. Luke saith, *They Remembred his Words*, that is to say, *I shall Rise again*; and he Arose again, as Mathew said.

I know that Jesus who is Crucified; Not to deride him, as did those who Crucified him, but to Honour him; and if an Angel was not ashamed to say that he was Crucified, how are the Calcedonians and Nestorians ashamed to say that he was,

F I N I S.

